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American Notes. Mr. Jenkins, the American Consular Agent who was kidnapped and otherwise maltreated by Mexicans, is, it seems, a Christian, interested in helping the people among whom he lives. He is from Tennessee and takes an active part in the American church life in Puebla. He has many business interests, owns several plantations and a knitting mill employing five hundred Mexicans. The finest hospital in Mexico, and certainly the best equipped, is that which Dr. Conwell of the Baptist Mission directs. This is a gift of Mr. Jenkins. A farm for a Boys' Industrial School to be under Methodist direction is another project in which he is interested.

The Methodist Church Is Entering upon Large Plans for the religious shepherding of its students at the State Universities. Only 30 per cent of the studying young people of this church are in denominational colleges. Of the total enrollment of 7500 at the University of Illinois, 1700 are Methodists. At the Iowa Agricultural College are over 1000 Methodist young people. And the case is similar in all the State Institutions. At the University of Illinois a contract has been let for the first of a group of buildings in English Gothic, the total cost of which will be \$1,000,000. Similar Wesley Foundations are planned at Wisconsin University (where a fine beginning has been made in building), at Harvard and elsewhere.

In the Methodist Good Will Industries in Jersey City, linens which are exact reproductions of the Italian linens of the fifteenth and sixteenth centuries, are being woven by mothers in the Italian colony, who in this way eke out their home income.

The I. W. W.'s Policy in Relation to the Older Trade-Unions has been that of "boring in," getting into the organization and bringing it under gradual control. This is a favorite method of propaganda by the

enemies of evangelical Christianity. A suggestion of the same policy comes out in the notice that among the banners at a recent large gathering of the Federated Men's Bible classes of Rochester, New York, in Convention Hall, could be seen that of First Church of Christ Scientist. "They went out from us because they were not of us," is no longer an up-to-date text.

Recent Investigations of the Statistics of Methodism in the Maine and Philadelphia Conferences show marked improvement in the conditions of the ministry during the last hundred years. The early Methodist preachers literally wore themselves out in their pioneering labors. In the Maine Conference, the average age of the men who died in service was: from 1825 to 1850, 37 years; from 1850 to 1875, 57 years; from 1875 to 1900, 52 years; from 1900 to 1916, 58 years. This showed an increase of 21 years in the average life of those in effective service during a little less than a century. In the Philadelphia Conference, the average years of service were: from 1787 to 1825, 10 years; from 1825 to 1850, 16 years; from 1850 to 1875, 21 years; from 1875 to 1900, 32 years; from 1900 to 1916, 35 years.

The Federation of Men's Church Organizations of Chelsea, Mass., actively helped in Clean-up Week last year, drafting the letter sent out by the Health Department, suppressed illegal boxing bouts, provided lists of desirable houses for the temporary entertainment of parents of sick and wounded in the National Naval Hospital, and brought pressure to bear on wet legislators so that they voted for Massachusetts' ratification of National Prohibition. They have sent resolutions to Congress indorsing the League of Nations, and are backing the Boy Scout Movement and Child Welfare League. The Church Federation of the adjoining town of Everett has had charge of eighty-two evangelization meetings dur-

ing the year, has shut up a notorious gambling den, has fought crap shooting, and has conducted open-air meetings in the Italian district in July and August.

The Prohibition Amendment to the Constitution is a worthy monument to the spirit of Puritanism, which 1920 celebrates, and the Prohibitionists will take their place in the honored Puritan succession that includes Abolitionists, American Revolutionists of 1776, the Ironsides of the Commonwealth and the Covenanters of Scotland. This social experiment is already beginning to justify itself. The Municipal Lodging House of New York, with a capacity of 900, has now never more than 100 lodgers, and some days as few as 64. Mr. Coler, Commissioner of Charities for the city, says: "It has scarcely done enough business to justify its existence. We could almost afford to send applicants to the hotels." Bread lines have dwindled to nothing. The Christmas dinner of the Bowery Mission for 1918 was served to 1500; in 1919, only 300 turned up. Mission beds are unoccupied. The number of arrests in Boston for all offenses has been cut in two, and similar reports are coming in from other cities.

Mr. Gay, a colporteur of the Bible Society, who, with an equipment of eleven languages, sells and evangelizes among Poles, Hungarians and Slavs, says that prohibition has already made much easier his work of colportage among foreign industrial workers.

"Since July 1, a colporteur feels much safer among the people. There are very few men to be seen intoxicated. When men were intoxicated, it was a rather dangerous business for a colporteur to talk religion to them."

Plans Are Being Made for the Establishment of an Indian University at Wichita, Kansas, along the lines of Robert College, Constantinople, and such interdenominational institutions as Nanking University and Peking University. The proposed university would train Indians from the 150 tribes for leadership of their people. It would be the great Indian educational center in the United States. The Indian constituency grows constantly, contrary to popular opinion. In 1890, it numbered 248,253, in 1919, 336,000.

The Influence of Evangelical Teaching in Italy. Professor Vittorio Bani lectured lately at Rome on "The Gospel in Italy from 1870 to

To-day." He affirms that evangelical teaching has forced the Roman clergy to study the Gospel, and brought about desertions from Romanism, "first infrequent and awakening much astonishment, to-day so numerous that no one pays attention to them." Among the more cultivated clergy it has provoked a new sense of responsibility for giving a more spiritual tone to their teaching. There are not many such priests, but there are some, and they stand in friendliest relations to the evangelical world.

"Many other priests, always the most cultivated, awakened by the religious ferment, have played with Modernism. If they had followed the course of Father Curci, that is, the evangelical way, instead of losing themselves in the labyrinth of Hegelian philosophy, they would have better served themselves and the Gospel. To-day that movement is dead from the tremendous hammering given it by the last pope. The papacy, in order to save itself from the influence of modern and evangelical culture, puts in its most influential positions, not the most learned of the clergy, but the most pliant.

"In response to a demand which we and we only have created among the people, the Roman authorities were constrained to issue a new and excellent translation of the Gospels. This was sold at a low figure through the agency of the Society of St. Jerome. I know not how many Catholics bought this precious little book, but this I can say of actual knowledge. Notwithstanding the fact that in the preface a pinch of pepper was thrown in our evangelical faces, those who made most use of the edition and distributed tens of thousands of copies were just the evangelicals.

"This frightened the Vatican. It prohibited further publication and called in all copies. In place of this edition it issued another bound up with a large catechism. It reasoned in this fashion: 'The Gospel alone is a poison which kills Catholicism in its readers. The catechism is the antidote.' The book so equipped is practically dead. No one bothers to distribute it, and since the Italian people have no fear of excommunication, our editions run from one end of Italy to the other."

Of Italian Catholicism in general, Professor Bani says:

"It is not at all what it was fifty years ago. To-day there are two Catholicisms,

an old one which follows the pope, believes in the pope, thinks with the pope's head, loves what he loves and hates what he hates, which would overthrow Italy to replace the pope on his throne. This Catholicism is a poor minority dominated by ignorance, fear of hell and by economic and political motives.

"The great majority belong to a new type, liberal Catholicism. It sees in the pope the traditional head of the Church but nothing more. It remains in Catholicism as an historical religion because it is not able to adapt itself to the rigidity of evangelical worship. Yet its orientation, and we speak of the large majority of the educated classes not excluding a part of the clergy, is more towards the Gospel than towards the Vatican.

"In this general renewal of religious sentiment, atheism and materialism are declining and are, in fact, but a sorrowful heritage of the ignorant."

The Driving Force Back of These Developments.

"To what transforming power do we owe this profound religious change with its evident reaction upon the entire civil life of our people? Who has effected this miracle of reviving our religious culture and giving it a profoundly Christian bent?"

"Certainly not the Church," replies Professor Bani. "The Church has been universally despised for using religion in the days of the *Resorgimento* as the instrument of oppression. This renewal has come from the Gospel and the preaching of the Gospel. It was our poor evangelists, aided by the colporteurs who, disregarding the comforts of life, full of the spirit of sacrifice for the spread of the Gospel, faced scorn and persecution often to the great danger of their lives from mobs egged on by the priests. Frequently they were stoned. When they came to a place the bells were rung to summon the crowds and drown their preaching. They were refused lodgings nor could their families buy food. Converts were boycotted, chased from factories, oftentimes compelled to emigrate in order to get work."

Professor Bani illustrates:

"Professor Pietro Tagliatela preached the Gospel at San Severo in an upper hall. Urged on by a large landowner, thousands of peasants, with the purpose of driving out the evangelical pastor, invaded the main square of the town. A hundred or so of the more excited climbed the staircase and entered the hall to attack the preacher. When he saw them he expressed pleasure that they had come and after some friendly words said, 'Let us pray.' They were still as rocks. The pastor prayed with his accustomed fervor, rendered more fervent by these souls, blinded by fanaticism.

"Then he spoke a few words to them encouraging them to love the Saviour and so dismissed them. They passed down the stairs, mute and troubled in mind. A police agent coming in asked, 'What have you done to change those demons into lambs?' He then helped Professor Tagliatela to escape through the roof. When later the evangelist left the town, half the people of the place were at the station to say farewell, many of them with wet eyes.

"When I was pastor at Forli twenty years ago my life was attempted three times, and one night, returning from Ravenna, when getting out of the train, five police accompanied me to my home through a howling mob. Brother Rapi-cavoli of Montegranaro was denounced by the parish priest as an agent of the devil, and *the peasants told that if they did not drive him out their harvest would be a failure*. It happened that year that the harvest was exceptionally good. Rapi-cavoli was stoned and abused, but his preaching and life produced such a change in three years that they elected him municipal councilor, and when he was transferred to another place the Catholics themselves begged that he might remain.

"I mention but a few cases. The number is endless. In the spirit of their Master our preachers went out with the Gospel and brought to pass a religious change such as nothing else could have effected, and which nothing can destroy."

An English Unitarian Estimate of Society's Shipwreck.

Dr. JACKS, the principal of Manchester College, Oxford, and editor of the *Hibbert Journal*, is not, we imagine, a believer in the personal return of our Lord, but he has pictured the acuteness of the present historical crisis in such a way as to suggest the single possible solution,—that of the New Testament fairly interpreted.

"The world problems, with which we have all grown so familiar of late, are so immense in their sweep and so complex in their elements, that the bare statement of them is enough to reduce the boldest man to despair. It seems at times as though the problems of humanity had outgrown the power of humanity to deal with them; as though man were neither wise enough, nor strong enough, nor good enough for the task which he has set himself.

"What is it that can reconcile these fell antagonisms? What is it that can bring this tragedy to a triumphant conclusion? What is it that can break the power of sin? What is it that can liberate us from these entanglements? What is it that can breathe the hope of immortality into a world where death has domination over everything that draws the breath of life?"

"We begin to understand what Paul meant when he wrote that staggering sentence about the whole creation groaning and travailing together in pain so that we start when we hear these words because there is an echo of them in all our hearts. The mystery of pain and suffering has come forth from its dark hiding place in the deeps of philosophic speculation, and has blazoned itself all over the world in the red and unmistakable color of a very terrible experience. I am free to confess to you, my friends, that I have lost faith in many devices that have been recommended for arming churches with the power of God. It bloweth where it listeth; it catches men unawares when they are attending to something else; the power of God bursts out suddenly as the angels' song burst out upon the shepherds when they were keeping their flocks by night. Believing this, my faith has waned in all foundations that rest on the mere artifice of the human mind.

"What is needed is some masterful saving power. It is a rescue the world needs more than a reform. There has been a catastrophe, a shipwreck. Things have got out of hand; there is a state of horrible confusion. The means men are taking and the principles they are seeking to apply, are themselves at variance, and seem at times rather to add to the confusion than to allay it. They are not a match for the conditions with which they have to deal."

To this we will only add the wise comment of an English saint of the last century, Mr. F. W. Crossley:

"I, for my part, am more astonished at Christ's protracted absence than at the thought of His appearing. I choose also what seems to me to be the lesser wonder of the two, and say the difficulty of believing He will absent Himself much longer is to me greater than that He will shortly appear."

The Gospel and the Army. The war is over and the war talk, and we fancy

that if the latter could be reproduced on some gigantic phonograph, much of it would seem strangely hysterical. We are thinking especially of the depreciation of "the Church" during the war, of the unfavorable judgments on "the Church" which the soldiers were supposed to be making, of the advice given to "the Church" as to how to reach the troops, etc. What a sounding board our land is, and how are the shouts caught up and repeated indefinitely by those who imagine themselves to be uttering their own opinion!

The *London Christian* publishes a communication from Mr. Howard Mowll of

Wycliffe College, Toronto, in which he relates his army religious experiences. The shouting and the tumult of the Church-whackers has, for the time being, died down and wiser words are coming to hearing. Mr. Mowll went to France as chaplain with the determination of preaching the Gospel on the old lines. He was sent to what was considered an especially difficult place, and did not attempt any baiting with singsongs or entertainment, but started in directly with, "Ye must be born again."

"The result of this kind of address far surpassed my expectations. Not only were there the most attentive audiences one could wish; not only, as the days passed by, did the numbers grow until the large concert-room seating four hundred became packed; not only did I often have to hold two services a night and finally as many as eleven on Sundays in different parts of the area, but old-fashioned conversions in a regular stream began to be seen. There was a regular succession of clearly changed lives such as Harold Begbie describes in 'Broken Earthenware.' Some of the men became ardent soul winners themselves. Often after the service recent converts would be waiting, bringing the men who slept near them in the hut and saying, 'I think he is ready to decide if you will have a word with him.' This all came about by preaching the fundamental truths of the way of salvation in the most direct manner of which one could think, by appealing for decision, by getting men to understand what the Bible teaches, and by daily prayer meetings in the dinner hour when the newly converted regularly met to pray for their comrades, often in most unexpected phrases. On Sundays at the Bible class when we studied the outstanding truths in the Epistle to the Romans, or the subject of our Lord's Coming, I found men willing to walk long distances in order to attend, saying, 'I never knew before what an interesting book the Bible is.'"

Israel in Afghanistan. Not many of the American daily papers in their accounts of the recent round-up of anarchists mention the fact that the vast majority of these "reds" are Jews. Jewish department stores and clothing concerns are large advertisers in the press, and the press does not care to offend them by calling attention to the misdeeds of their brethren. So we hear only of "Russian" plotters,—not of Russian-Jewish.

An article in *New Europe* calls attention to the Jewish revolutionary activities in Afghanistan. They are, of course, operated

from Petrograd by the Jewish Bolsheviks, and the purpose is to set fire to India through Afghanistan. The old *régime* in Russia had for years at its disposal an elaborate system of espionage running through Afghanistan, the border tribes' country and far into India. When the Czar fell and the imperial machinery came into the control of the Bolsheviks, they found these agents ready to do their work of stirring up disorder and outbreak and injuring in every possible way the British Empire. But not only this. There are racial factors of the most interesting kind, which threaten to bring the Russian revolutionists into intimate alliance with Afghanistan.

The ameer of Afghanistan never calls himself an Afghan but a Ben-Israel. He belongs to the Durani, now the controlling race of Afghanistan. These Durani differ absolutely, both in mental and physical characteristics, from the Turks, Mongols and Tajiks who surround them. Where do they come from? Mr. Holditch, the author of the article referred to, believes them to be true descendants of the captive tribes of Israel deported from Samaria in the seventh century before Christ.

The ameer claims to be of the royal house of Kish, and to be the present chief of those tribes who, after deportation from Palestine to regions beyond the Euphrates, were pressed into organized labor gangs for the development of irrigation and other public works in the Further East. There was nothing to prevent the transportation of large slave gangs from Armenia to Afghan Turkestan in those days. All Persia was Assyrian. There were open highways from Nineveh to Herat and the valley of the Oxus. The Durani Afghan states that he came from Asia Minor. He is a typical Hebrew, a very Hebrew of the Hebrews as we know them to-day. Lord Roberts always considered the Durani Jews. They insist fiercely on their Israelitish descent and faith, though of this last there is little remaining.

Now the ameer is well aware that 90 per cent of the Bolshevik commissars are Jews, or at least that the Bolshevik movement is predominately Jewish. He knows that if India can be revolutionized and the power of the British *Raj* broken, the road will be open for the Afghan to pass down to Delhi

and reestablish the Empire of the Great Mogul. The native rulers of India could not stop him. The dangling prize, no doubt, is tempting.

Curiously enough, these Afghan Israelites think of themselves as Israelites, as members of the Northern Kingdom and therefore sworn enemies of the Jews of the Southern Kingdom. The question now therefore is whether they can bring themselves to enter into alliance with the hated people of their own race but of the other kingdom, who are now butchering the *Goyim* in Russian cities. The writer thinks that this historical chasm can be closed if the Bolsheviks make it worth while for their Afghan cousins to join them in their crusade against the governments of the earth.

A Russian Christian. The late Baron Paul Nicolay was of outstanding position in the aristocracy of Russia. His father was for a long time Russian ambassador to Denmark, and he himself held for some years an appointment in the Imperial Senate. He was the owner of a beautiful estate, Monrepos, in Finland. In the last of the nineties he abandoned political life and threw himself into Christian work. He first thought to evangelize from his yacht along the Finnish coast. Then it fell out that he was invited to hear Dr. Mott at the house of the Princess Lievin in Petrograd. Dr. Mott was speaking on the work of the International Student Federation, and in the course of his address hazarded the remark, that the man might even then be in the room who would initiate the work among Russian students. Baron Nicolay glanced about but could see no one of the caliber he thought needful for such a pioneer. Then the idea suddenly struck him that perhaps God meant that he should undertake the work.

Mr. Wilder tells the sequel in the *Student World*:

"He took up the task of leader and succeeded in it. The two pillars upon which he built the movement were evangelism and Bible study. Once he said to me, 'I should rather have a handful of really converted students come to our meetings in Petrograd than hundreds of merely superficially interested ones crowd to hear lectures on social and religious reform.' He believed that a few truly converted men would have propa-

gating power. His address, 'Can a Thinking Man Believe in the Deity of Jesus Christ?' has had an extensive circulation in Finland, Sweden and Russia. At summer conferences in Finland and Scandinavia he was ever seeking to win students to Christ with a passion for souls which was contagious."

He prepared Bible helps and Bible courses for Russian students, approaching the theme from the Russian point of view. One of his textbooks, that on Mark's Gospel, has been used among Roman Catholic students in Poland as well as among Greek Orthodox and Protestant students in Russia. Baron Nicolay's home in Petrograd was the headquarters of the Russian Student Christian Movement and the rallying place for Christian students, where all found hospitality, friendship and help. He was a man of high cultivation, speaking in public in English, French, German, Swedish, Finnish or Russian. At a meeting of students in Austria where the delegates represented eighteen universities and thirteen nationalities, a Bulgarian desired to speak but knew no other language than his own. Instantly Baron Nicolay volunteered to interpret him from Bulgarian into German.

During the revolutionary days he was exposed to many personal dangers, and it is only by a miracle that his estate has escaped looting. He conducted meetings in Viborg during the Red Terror, and while hundreds were being killed in the streets, his meetings were left unmolested and were packed full.

The Testimony Books.

The early Christians, or rather, the earliest Christians, used for their spiritual edification before the Gospels were written, little compilations of Old Testament texts called Books of Testimonies. These have been compared to the little handbook, known as the Soldier's Pocket Bible, which was carried by Cromwell's Ironsides, and was composed of Old Testament extracts defining the duty of the Puritan soldier in the various circumstances in which he found himself.

The Books of Testimonies have wholly disappeared, but their existence has long been suspected both from references in the early Fathers and from quotations from the Old Testament which appear in the New.

Dr. Rendel Harris, that marvel of English scholarship, has from time to time produced evidence, which led him to believe in the existence of these books. Now he has proved his hypothesis by discovering an actual manuscript of one of them at Mt. Athos.

These books were primarily collections of texts chosen for use in Christian controversy with the Jews. They showed that according to prophecy the Jews had lost Divine favor and had forfeited their place to the followers of Christ. They also showed how Christ fulfilled the prediction of the Jewish prophets. Various inaccuracies in quotation from the Old Testament by the Evangelists are explained by the probability that these quotations were made not from the Septuagint, but from a Book of Testimonies into which the inaccuracy had first crept. Thus in the old MS. reading of Mark i. 2 the text ran, "As it is written in the Prophet Isaiah, Behold, I send my messenger before thy face, which shall prepare thy way before thee." The quotation is from Malachi and later transcribers changed the reading to "in the prophets." So also in Matt. xxvii. 9, a quotation is taken from Zechariah which is attributed to Jeremiah,—that relating to the thirty pieces of silver and the potter's field.

Maltese

Paul's Melita is modern Evangelization. Malta, and at the present time Malta has a mission worker of Pauline spirit named John Falzon. Mr. Falzon has lately been shepherding Maltese who have emigrated to Tunis and *Evangelical Christendom* prints his diary. From this we extract a week's entries.

24th. I went again along the streets looking for Maltese. I found fourteen. Two of them told me that they had been seen in my company by other Maltese people, and that they had been warned to avoid me. They replied, 'We are free men and will approach any we like.' We have talked much on religion and they have promised to come to a meeting in my house. I am praying.

25th. Evangelization to an Italian family on Matt. xxv. 31-46. Nine persons present. God's Word received with devotion and gladness. Returning home I found two Italians waiting for me. I talked with them on the same subject. God blessed mightily this afternoon!

27th. I looked again for the Maltese along the streets, and met about ten.

Talked with them with visible fruit. Tracts and catechisms given to several.

28th. Six Maltese men from among the recently arrived came to my house. My heart is filled with joy. I spoke on Acts xvi. and gave a clear and full message of the Gospel. They listened with great gladness and joined with devotion in prayer. Glory to Him.

29th. Other three newly arrived Maltese men came to my house. I entertained them with God's Word on Luke xv. 11-32. They seemed greatly touched by God's Word and joined devoutly in prayer.

30th. Evangelization to a Maltese family on Mark v. 1-20. Four persons present. Message received with devotion and gladness.

31st. I have visited the Maltese barber. I explained to him Heb. ix. Then I went to the Italian shoemakers. To all the same message: "Unto thee, O God, do we give thanks, unto thee do we give thanks." Ps. lxxv. 1.

In the French Highlands. We learn from *Evangile et Liberté* that about 1900 a religious movement sprang up in Corrèze, France, and that since then various outstations have been founded and that the movement continues to spread.

Gourdon, a little village of the Haute-Corrèze, is 2250 feet above the sea level. Some freethinkers who did not wish religion for themselves but for their wives and children asked for a visit from a pastor. At the first meeting not a man was present. But they looked and listened at the windows. Finally they entered. At the end of a year one of these freethinkers asked the pastor to baptize his child. This was in January, 1902. Fifteen days later, the people of the village petitioned for a resident pastor. Mons. Garais settled there. There were presently 119 parishioners, averaging 65 each Sunday at service, with 50 children in the Sunday school. A day school was started near the church and it, too, presently had 40-odd children.

Then the religious work was paralleled by the social work. The pastor soon saw that the farming methods were out of date—no machinery, no carts, no fertilizers. With the aid of a friend he bought a little piece of land and began cultivation with farm machinery and artificial fertilizer. Soon the people were asking for "Protestant dust" (phosphates) and carts. A coöperative society of seventeen members, which now numbers many hundreds, was founded.

The first cart and mowing machine came to the region in 1904. To-day they are on most of the larger farms. Followed a mutual insurance society against cattle plague—its capital is now 100,000 francs—and then a coöperative apiary society.

From Gourdon the movement, religious and social, has spread into surrounding places. The pastor is secretary of the Cantonal Coöperative Association. People come from far and near to ask him to take charge of funerals, baptisms and weddings. Yet at first he was much maligned.

A Sequel. We mentioned in our January number the conversion of one of the most prominent clergy of the Roman Church in Brazil. Mr. Ginsburg, a Jewish Baptist and truly great missionary, tells what followed:

"We have been having some wonderful experiences this month with a little tract. The prominent priest who made his public profession of the Christian faith in the Presbyterian Church was reported, and we printed his speech, striking off 10,000 copies for the Presbyterians and 10,000 for ourselves. These we sold at cost price to the churches for general distribution. Then the Catholics publicly excommunicated the priest, so I got a man who employs a great many boys to sell novelties for him all over the city, to sell these tracts as a defense of the excommunicated man. Soon he had the few thousand sold and came back for more. In less than a week he had sold over 50,000, so hungry are these people for the truth. Then I gave the man 10,000 tracts, entitled "Three Reasons Why I Left the Church of Rome," by Father Teixeira de Albuquerque, and these, too, went like hot cakes. I am now working night and day to prepare another 50,000 edition of each."

Dr. Almeida, the excommunicated priest, made public protest against the insult before the President of Brazil, and the latter called the Brazilian Cardinal and told him that such courses must cease, and that they were a national disgrace.

Work Which Quakers Have Initiated and Which All Christians Should Help Finance. The Quakers and Mennonites continue to give good reports of their reconstruction work in France. Fifty-seven young men from the American Mennonite community are at work. The agricultural part of this Mission threshed a thousand tons of

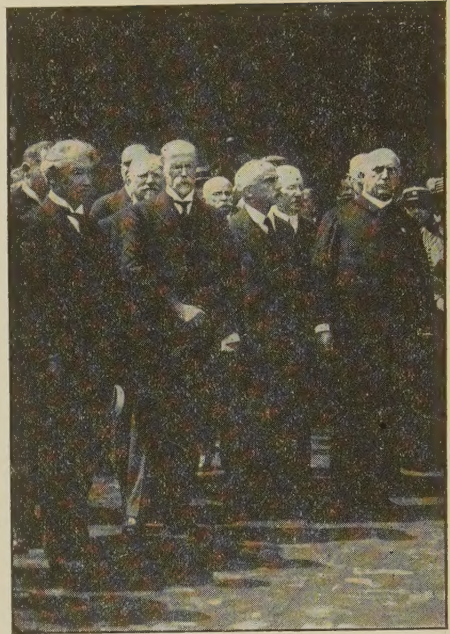
grain with its eight machines last season. Since the Armistice, plowing, harrowing and sowing have been done for many villages in the country just west of Verdun. In some, this had been carried on previous to the return of the inhabitants. At Brabant the *curé*, at the first service in his church since 1914, returned thanks to God and to the *Société des Amis* (The Society of Friends) for the plowed fields that greeted the inhabitants upon their return. There were here at least 720 acres, which would not have been plowed had the Quakers not done it.

The Friends' Relief Mission in Vienna has recently adopted a new plan for meeting the extremely critical food situation in that city. Three hundred cows have been secured and quartered on estates in the suburbs of the city. The milk will be sold by the Mission, at less than cost, to the Child Welfare centers and to various societies taking care of children. Feed will be shipped from America and \$5000 worth of linseed oil cake is now on its way across. It is estimated that \$4.50 will furnish milk for a child for six months. A large proportion of the Vienna children are so afflicted with tuberculosis and rickets caused by malnutrition that they are beyond help.

The Friends' Mission has also made an arrangement with the Vienna Trade-Unions for the manufacture of 1500 children's suits daily from cloth shipped from England. It is planned to extend this relief work to the mining centers as coal is the crux of the Vienna problem,—the factories not being able to run for want of it.

Four young men of the Friends' Unit are superintending two hundred Bulgarian prisoners in the rebuilding of villages destroyed in the Toplica Valley. Houses are built only for those families which have no surviving men. Another group of Quaker relief workers have established an orphanage near Lescovatz, one of the Serbian industrial centers. They have secured a large consignment of American agricultural machinery for use in farm training. A commission of six Quakers has gone to investigate conditions in Lithuania and to initiate relief there.

All these beneficent operations are managed from the American headquarters, 20 South 12th Street, Philadelphia, Pa.



PRESIDENT MASARYK OF TCHEKO-SLOVAKIA.
ZAHRADNIK AT THE EXTREME RIGHT
IS MINISTER OF RAILWAYS.
HE IS A PRIEST.

President Masaryk The First Anniversary of the Independence of Tchecho-Slovakia has come and gone. President Masaryk's message to the nation on this occasion contained one significant passage relating to the status of the Church in Bohemia.

"Good political authorities such as de Tocqueville and Bryce call attention to the fact that America and its republic have been made possible by great respect for religion and morality. Our democratic republic can rest securely on general morality. Following the example of democratic republics, and especially of America, we aim at the separation of State and Church. We want to free ourselves from Church authority as it was built up in Austria. But that does not mean emancipation from morality. Because the Hapsburgs abused the Church for their own ends, the Church has lost respect with us and people dislike to hear moral admonition. But we cannot rest satisfied with negation of churches, and must not be ashamed to work positively for the raising of public and general morality. I do not hesitate to state that in the separation of State and Church I see a means for

the strengthening of the authority of religion."

The Race Question in South Africa yearly becomes more acute. The Native National Congress has appealed to the King of England for sympathetic treatment. They call attention to the Wilsonian interpretation of the war's significance; plead their rights as small and unrepresented peoples; ask for relief from "the pass system," which prevents their free circulation through the land, and urge that the treaties guaranteeing them their lands be strictly observed. It is the old story of the North American Indian and his diminishing reservations. They also protest against the passage of German East Africa and German South West Africa to the Union of South Africa unless the native policy of the Union be radically and loyally changed. They further urge that Belgian control of the Congo should cease, in view of past atrocities upon the black populations of the Congo Free State.

The reply of the British Government was, on the whole, unsympathetic. It declined to act over the heads of the Union of South Africa, and the native is likely to get just as much redress as there is active Christian conscience in South Africa. The *Christian Express* of Lovedale quotes a Mr. Van Gass in illustration of the heartlessness of some of the South African whites. This gentleman publicly urged a Natives' Vagrant Act which would compel natives to labor, and *advocates the supply of liquor to them as a means of retarding the progress of the native races.* He proposes to convene a meeting in Pretoria to push organization along the lines of these policies. The *Express* protests against the harsh policy of excessive fining of natives for scab on their sheep, and instances a case of a widow with a flock of 15 sheep, worth in all about \$65, who was obliged to pay \$25 (six months' earnings) for this offense. Representations against the practice are unregarded.

An Appeal to the British Laymen's Missionary Movement in behalf of the natives of South Africa is made by the *Christian Express* of Lovedale. It seems that the blacks are increasing very rapidly in South Africa, and the land is no longer able to support them

as a pastoral people with primitive agricultural methods. The need, therefore, is to establish industries. Various ways are suggested as promising: the manufacture of blankets and tweeds from South African wool, the development of tanneries to work up the hides of the country, the manufacture of straw for hats, of tiles for roofing, and so on. Labor there is in abundance; also raw material without importing. What is required is initiative, capital and superintendence.

"This great missionary service of developing native industries is crying out to be done all over Africa. The National Laymen's Missionary Movement is richly dowered with consecrated commercial ability, technical knowledge, practical experience, sound judgment, command of capital.

"If it would in heroic faith launch out on this new venture and shoulder this burden, which lies to-day a heavy weight on the heart of many missionaries, it would in a new and striking way justify its existence, and enter into a kingdom of limitless opportunity. We think it is up to missionary-minded laymen to undertake this service. We venture to suggest that they send to South Africa one or two practical men in whom they have absolute confidence to investigate and report on the situation. If they find the time is ripe for a development such as is advocated, a company might be formed,—Bantu Industries, Limited,—and shares offered for subscription in Britain and South Africa. From the outset, dividends might be limited to, say, 6 per cent,—one half of surplus profits going to develop new industries.

"There must be men who have returned from the great adventure of the war to whom this opportunity of rendering a signal service to Africa's backward children would appeal. We earnestly invite the National Laymen's Missionary Movement of Great Britain and Ireland without delay to give this proposal their prayerful consideration."

Brief Notes **The Metropolitan Tabernacle in London** has called to its pastorate the Rev. H. T. Chilvers, who has been the successful pastor of the Baptist Church at Ipswich, England. Mr. Chilvers was a business man in London who engaged much in lay preaching and finally entered the ministry. His work in Ipswich has been extremely successful. He found the church worshipping in a building much too small for the community. Six years ago the new premises were opened, and the seating capacity has

been taxed ever since. In addition to the usual work of the church, Mr. Chilvers organized a Lay Preachers' Class, has done extensive work among the village churches and has founded the Suffolk Aged Christian Homes Society—a charitable institution for helping the aged of the churches.

Canon Green of Manchester tells us that the next general election will return the Labor Party to power in Parliament, and that this will be followed by the introduction of a drastic Disestablishment and Disendowment Bill.

"The Church will be summoned by the bishops to fight the bill, and the ecclesiastics will be beaten in every parish. Then a new and still more drastic bill will be introduced and passed. It will be the case of France over again. The leaders of the Church seem to have no idea of the extent to which the great mass of the people are hostile to, and not merely out of contact with, organized religion."

Methodists in South Africa Have Opened a New Central Hall in Johannesburg, a fine building costing \$125,000 apart from site. It is to be the focus of evangelistic work as the Central Halls of Manchester and other large English cities. There is a great hall, several smaller ones, quarters for deaconesses, etc.

Dutch Protestants are proposing to celebrate with us the observance of the *Mayflower* Tercentenary.

The Representative of the Free Church of Scotland to the Belgian Protestant Yearly Gatherings gives this encouraging picture of the Protestant Church in Mons:

"Here the church was packed with a most fervid and live congregation whose singing was worth coming all the way from Scotland to hear. I felt that if a congregation like this, after the strain of five years of war and foreign occupation, could show so much life and energy, one need have no fear for its future nor for that of the Church to which it belongs."

Of the Brussels Church he says:

"The spirit of the meeting was admirable. All seemed filled with a profound sense of gratitude to God Who had preserved His little flock during those four critical years and had now granted them complete deliverance. This found fitting and memorable expression in the singing of the 118th Psalm, in Marot and Beza's version, set to the old historic tune. The same words and music were sung by the victorious army of Henry of Navarre on the battlefield of

Courtrai and they are still the natural vehicle of praise for deliverance among all French-speaking Protestants. Sung as this great Huguenot Psalm was now sung, and as it always ought to be sung in unison by the congregation *seated*, the effect was overpowering."

Pastor Henri Nick of Lille, one of the heroic figures of present-day French Protestantism, says that among the wage-workers of this city Protestants are respected as representing temperance, morality, breadth of view and sympathy. The freethinkers say, "If it were not for their *bon Dieu* (good God) we could get along with them." Pastor Nick says that the friends at Fives-Lille are

"worn out, bowed down under their losses, physically crushed, but holding on by the grace of Jesus Christ. The Gospel, put to the test, has stood it well. But the long drawn out trial of the war has been too severe to be effaced in a few months."

The war brought much demoralization to the people at large. Homes have been broken up; wives and mothers have fallen into evil ways; husbands have deserted their families. In the invaded districts they lied to the Germans to make things easier, and now they wish to continue the same bad courses. They rob the fields that the Germans robbed and so on.

A Group of a Hundred or More Norwegian Clergymen have formed a league under the name of the Union of Clergy Loyal to the Faith. As chairman has been chosen Professor E. Sverdrup, and among the leading members are Professor Moe, Pastor Maroni and Pastor Skagestad. The aim of the organization is to work for the deepening of the spiritual life by Bible study, to strengthen the positive forces in the State Church, and to counteract the work of unbelieving theologians.

Miss Jenny de Meyer, now working as colporteur in Russian Turkestan, is a Swiss lady who evangelized among the prison populations of Saghalien until ordered away by the governor of East Siberia. After that she went to Moscow, and for three years labored in the so-called "Chitrovka," a vast slum where some eight thousand drunkards, criminals, prostitutes, beggars and miseries are congregated. In this quarter is the famous night lodging house, the house of Koulakoff, which figures in Maxim Gorky's novel, "At the Bottom,"—an im-

mense building occupying a whole block and built to give shelter in its prison-like cells to thousands of night wanderers. Miss de Meyer secured from the government the post of paymistress for the little pensions which numbers of the poor in this quarter received, and took up her residence in a slum tenement. She devoted herself to evangelism, and to the help of the children of the quarter, organizing a summer camp for them and a home for rescued children.

"During three years I went in and out at all times of day and late in the evening among these thousands of people, who belong to the outcasts and outlaws if ever there were such. They seemed to have lost altogether the image of God, and the police when coming to the houses approached only in squads. Yet I never experienced any insult from one of them. Although fallen very low they understood my aim and appreciated it; they would themselves sometimes indicate to me some stray and motherless child, some sick woman, and would ask me to provide for them. I was known by all of them as the Sister."

The General of the Jesuits, Ledochowski, left Rome at the outbreak of the war and retired to Switzerland, which directly became a focus of clerico-political intrigue. He has now returned to Rome and publicly celebrated high mass in the Church of Saint Ignatius. His presence in Rome is absolutely contrary to the law of the kingdom of Italy, which distinctly states that the right of residence in Rome does not extend to the representatives of the Order of the Jesuits.

The Returned Immigrants to Italy are the subject of an interesting statement in *Bilychnis* of Rome. The writer explains that while the immigrant who has become socialist in America finds speedily an atmosphere in which his opinions are strengthened and confirmed, one who brings with him a conscience touched by evangelical Christianity too often succumbs to the environment of superstition, and ends by practising the rites of the old Church, although his heart and intelligence are out of sympathy. This is especially true when the peasant's womenfolk use their influence to drag him back into Romanism.

"But where some few men of energy and conviction get together, there follows soon a profound change of environment, quickly lighting up both the religious and cultural

fields and the economic and political life. I wish I could give the exact figures of the extraordinary number of emigrants who, touched by the educational spirit ever associated with evangelicism, have learned to read from the old Bible of Diodati, to think and to become entire men. Many have gotten the impulse to study further from the pages of the Divine Book, and to become teachers and evangelists among their sunken fellow countrymen. I hope that soon a great number of letters full of power, faith and enthusiasm, touched with a double love for country and genuine Christianity, written in powerful language absorbed from the Scriptures by thousands of poor evangelical peasant soldiers at the front, will be collected and published. I am sure they will waken the same surprise and enthusiasm which the Catholic writer Barrès in a recent number of the *Echo de Paris* has expressed for the trench letters of French Protestant soldiers, with their lofty spirituality."

Dr. Jowett in Durham Cathedral. The invitation of the Bishop of Durham to Dr. J. H. Jowett of Westminster Chapel to preach in the Cathedral is an event of historical importance. It is the first instance of a nonconformist minister occupying a cathedral pulpit in England since the Commonwealth, and there is reported much excitement on the part of some extreme churchmen, which found expression in a crank who made public protest in the service itself. It is inexplicable that those who profess to be followers of Christ and to accept His teaching can take the stand of these Protestants, one of whom denounces the invitation of the Bishop of Durham as an act of "ecclesiastical Bolshevism." Regrettable as the evidence of this truly unchristian spirit is, incalculable good will be done for the cause of the Christian Church at large by the invitation of the Bishop and its acceptance by Dr. Jowett. On the other hand, it will compel some to disavow sympathy with that spirit of unchristian intolerance which would debar such a spiritual leader as Dr. Jowett from speaking from an Episcopal pulpit simply because he has not submitted to an ordinance of man; on the other hand, it will undoubtedly reveal the true character of others who belong more properly in the Roman Church than in the Episcopal. As in Christ's time, there are those who place the "traditions of men" above the commands of Christ.

THE MISSION FIELD.

A Revival on the Nias Island. Dr. Dubbleddam, who has recently visited the Nias Island (Dutch East Indies), gave at the last General Missionary Conference at Utrecht, an account of the great revival which is sweeping over it. When the fiftieth anniversary of mission work on the island was celebrated in 1915, there were about 18,000 baptized Christians and 8000 in preparation for baptism. In 1916, a very remarkable spiritual movement started at the mission station Høemene, in the north-east, and spread over the whole island. In two years the number of baptized rose to 30,000, and of candidates for baptism to 25,000.

"But the significance of the movement lies not so much in these numbers as in the spiritual developments,—the profound emphasis on the Christian truths of sin, grace and forgiveness."

The most striking features, Dr. Dubbleddam tells us, have been:

1. A deep consciousness of sin which came suddenly upon thousands, and which bore down upon them with such weight as to be hardly endurable.

2. An uncontrollable impulse to confess these sins.

3. An equally strong impulse to set at rights the evil committed so far as this has been possible. Stolen goods have been returned, quarrels settled amicably, etc. The genuineness of repentance has thus been proved.

4. There has been a powerfully revived Christian life in the parishes, a spiritually cleansed atmosphere, the enlistment of a whole staff of coworkers for the mission from among the islanders and better comprehension of the preaching and instruction in the churches. Sunday and week services have been crowded with devout listeners, the sale of Bibles and religious literature has greatly increased. Numerous hymns with original melodies have been composed by native Christians. The heathen death-feasts have been essentially modified through the indirect influence of the revival, and the filing of teeth, as well as skin slashing, as good as done away with altogether.

Christian Banks in Indian Villages. The Y. M. C. A. has been developing co-

operative credit societies with great success in the villages of South India, but the real father of the movement is the Rev. W. E. Wilkie Brown, a Scotch Presbyterian missionary at Jalna, in the dominions of the Nizam. Mr. Brown found the village agriculturists about Jalna burdened with debt and fleeced by money lenders. The Christians were not better off than their heathen neighbors, and it was impossible to develop anything like a flourishing church life, until economic help had been extended to them.

Mr. Brown and his native assistants' first step was to organize a Christian village of agriculturists. This was made possible by the grant of a thousand acres by the Nizam's Government. Bethel is now a flourishing center with a whitewashed church, and a spire which is a landmark for the whole region around. The bank of the place was started with a capital of £32 from Mr. Brown's pocket. This soon found imitation, and in 1917 there were twenty-five Christian village banks all under Mr. Brown's supervision. Besides these, seventy-five others have been formed in the non-Christian community. The combined capital of the Christian banks is over \$100,000. Of the general results of this type of social work, Mr. Brown remarks:

"It has improved the position of the Christians in every way. It has pulled them together. It has built up their character. It has made them realize their responsibility to the Church. I have in my mind several outstanding Christians who have taken part in evangelistic campaigns, giving up their work for ten days every year, and going out to preach the Gospel in neighboring villages. They have helped each other in times of sickness, by plowing each others' fields and in other ways. They have taken responsibility for partial support of their schools, making a levy on each member of the bank for that purpose,—a thing that was not possible in the old days. They have also a reserve of over 30,000 *rupees* invested in the bank. Another effect is seen in the sweetening of caste relationships. The influence of the Church has been felt all over the district in quite a new way. The Mahrattas, the higher cultivating caste, were introduced to the system by the Christians and many of them are realizing their debt to us. The Christian banks, in fact, are going to save India, and they will have to be developed more and more in connection with the Christian Church as one of its ordinary mission methods."

Mrs. Jo, a Christian Japanese of Kobe, has a home for women in difficulty, stranded country girls, victims of unhappy marriages, etc. She calls it the Kobe Woman's Home of Sympathy. Recently she has branched out in a new direction. *Mission News* says of this:

"A new chapter of Mrs. Jo's work was begun in June, 1919, which has created wide interest. Suma, five miles west of Kobe, a beautiful seashore resort, has the unsavory reputation of being one of the most favored rendezvous of would-be suicides. Last year there were 179 attempted suicides there, a hundred of which were prevented and rescued by the police. These people come from far and wide, stay in hotels or tea-houses, sometimes for days, contemplating the deed. There are two methods of suicide,—by drowning, or by throwing oneself before approaching trains or tramcars.

"Mrs. Jo conceived the idea of placing large signboards at five favorite places in the vicinity, which read:—'Wait a bit, would-be suicides. Come to me and talk it over!' following with her address and clear directions for reaching her. Within three weeks, seven such cases had come to her and been saved and restored to their families or helped in other ways."

A Great Loss Has Come to the C. M. S. in the Death of Dr. Arthur Neve, who was in charge of its hospital in Kashmir.

September 5, the day of his death, was a great Mohammedan feast day, and thousands were gathered together at the mosques in Srinagar. When the priests announced the sad news, there was public mourning. Even Moslem priests were seen weeping. From the highest to the lowest, expressions of sympathy and letters of appreciation and condolence poured in. His Highness the Maharajah wrote a touching letter referring to the irreparable loss to the country and ordering a public funeral.

This was attended by an immense crowd,—Hindus, Mohammedans, Sikhs, Parsis, Indian Christians, high state officials, rich and poor, who marched in a column twenty abreast, all gathered to pay their last tribute. Only a few months previously they had held public services of thanksgiving for his safe return to Kashmir, and now he was gone forever. The Moslems are collecting subscriptions for a memorial to their beloved doctor, and the Hindus are planning to build a consumptives' hospital to be named after him.

What was it that won for him this general affection? Mr. Biscoe, in writing his reminiscences in the *Church Missionary Review*, mentions one memory which goes far to explain it.

"I shall never forget a certain night twenty-seven years ago. He is sitting on a *charpoy* by the side of an Indian house surgeon who is in the third stage of cholera and becoming unconscious. Arthur Neve opens a vein in his own arm and pumps his own blood into the patient as a last hope. Then follows the long watching and waiting and lastly his weeping when he sees that he has failed to save his Indian brother."

Notes of Industrial Missions. The Silliman Institute is a Presbyterian "Hampton" in the Philippines. Its press has just published a new edition of the Visayan Hymnal,—10,000 copies approximating 1,500,000 pages,—the largest order ever executed. A new branch of industry has been developed in the year past,—that of butter making from cocoanuts. Sixteen pounds a day—from fifty cocoanuts—made three times a week supply the school with butter. The school report says:

"During a recent visit to the Visayan Refining Company of Cebú, a three-million-dollar concern, the manager asked if we could not send him half a dozen industrially trained boys as they had great difficulty in getting them, though they turned away a number daily who were applying for clerkships. The pay was double that for clerks. The development of sugar centrals and other factories and extension of public works makes very promising the outlook for industrial training."

The Yih sien Industrial School (attached to the American Presbyterian Mission in China) reports that the more interested a boy is in manual work, the better his other studies turn out.

"Our boys look with as much contempt on the boy who cannot do manual work as they do on the boy who cannot do academic work, a striking testimony to the growth of the industrial idea in a land where long finger nails were for generations considered the badge of culture."

This school teaches spinning and weaving of cloth, rug making, brush making from Shantung pig bristles, foundry, blacksmith and machine shop work, and the manufacture of all kinds of house furniture. It also, in its drawing department, works out

building plans for churches, hospitals, schools and homes with specifications in Chinese and English. The report says further:

"We are making an adjustable school desk especially fitted for the needs of China's schoolrooms which is winning a place in mission schools. Desk, chair and writing board of slate are all adjustable. The seat and back of the chair are of woven rawhide. The school furniture gives the boys problems in woodwork of different kinds, casting and thread cutting, polishing of slate, weaving of rawhide and final filling and oiling. We are also making folding cots and washing machines and doing all sorts of repair work."

Humor in Missions. One day a little girl came to the head of a Presbyterian mission school in Siam, saying, "I want to buy blessedness," at the same time laying down three *satang* pieces, or Siamese pennies. After some questioning it was found that what she wanted was the little book in which are collected a few Psalms and short hymns. This book apparently got its popular name from the opening words of the First Psalm with which it began, "Blessed is the man that walketh not in the counsel of the ungodly."

A Little Kabyle Boy was sent to a mission school in North Africa recently, well and warmly clothed by his fond parents who had *sewed his clothes on him* to insure his being kept warm until the following spring. These had already become stiff and heavy with dirt. In the crown of his fez was stitched a little leather sack containing a verse from the Koran. This was supposed to act as a charm against ill fortune. The Koran verses are written by a village Marabout in return for a fee of money, figs, meat or a chicken. Sometimes the paper on which the verse is written is soaked in water until the ink runs and then the water is drunk. All the power of the Koran is thus supposed to be taken into the body.

A Little Boy in a Non-Christian School in Pegu, Burma, was dissatisfied and ran off to the mission school. His parents took him back to the first school, tied his hands and shut him up in a room by himself. He got away, however, and returned to the school of his choice, reporting that he had "*prayed to God and chewed the string*" and

thus escaped. This time his parents gave in to his importunity.

The Rev. C. Padfield of Baringa, Free State of the Congo, says that the Congo native has not learned that merit and not "medicine" may be the means of success.

"For instance, not long ago a lad employed here as a cook was detected putting a powder of his own preparing into the white man's food. Why? He wanted to retain his situation, and this powder was **to cause the white man always to think well of him**, no matter what he did. It was to gain him grace in his white man's eyes."

Mission Incidents. We have often spoken of the triumphant deathbeds of dying Christians. That useful missionary in Nicaragua, Miss Anna Gohrman, writes of another kind. Camillo Lopez, one of the most bitter enemies of the Gospel where she is evangelizing, died of tuberculosis of the intestines. He was abandoned by all his friends as the end drew near.

"We visited him after he became bedridden until admittance was refused. Finally, fear of death as well as of the disease made them send for help. I went, thinking that his heart might be touched in his last illness. His family practically left a few believers and myself to attend him and to dress him for burial.

"We could do nothing with him. With his last remaining strength he answered, when I begged him to accept Christ, 'No, Señora.' His death was awful. He was for more than twenty-four hours in a state that every breath seemed to be his last. I shall never forget the look of horror on his face when he finally passed away."

One often Sees in China an Earring in the Ear of the Little Chinese Boy. The purpose is to make the spirits believe him a little girl, for such, in their desire to torment mankind, they would not be so likely to take to themselves. What parent would mourn the death of a girl, and the spirits love to make men mourn! Parents of a loved child often speak harshly and loudly to him, that the spirits believing the child unloved may spare him to be a burden to his parents.

It Is Not Long Since Karter Singh, a Punjabi, Suffered Martyrdom in the Himalayas, writes Mr. Himmelstrand in *Svenska Kyrkans Missionstidning*. He was

sewed in a raw skin and thrown out into the torrid sun. The skin dried, shrank and drawing together broke his breastbone. On the third day, when his end was drawing near, he managed to loosen his arms for a moment, long enough to write on the cover of his New Testament:

"If a Hindu widow out of desire to enter Heaven with her husband can ascend a funeral pyre with him, how much the more should I give my life for my Heavenly Bridegroom, the Lord Jesus!"

Further Mission Incidents. A Baptist Church in Telugu Country Was Having Its Annual Harvest Festival. Suddenly someone announced that "the goat-man" was coming, and directly the goatherd Kotaiah from Torragudipad hove in sight. His walk was unsteady and his goat was more tired than he, for they had both walked fifteen miles, and the old man is sixty years of age. For ten years he had not missed bringing in a goat to the Harvest Festival! It would take him a whole month to earn enough to buy the goat. When asked to tell how he managed to give so much, he said simply:

"I don't do much. I just give each year to Jesus the first goat that is born and take care of it. It never has died and all I need to do is to bring it in when it is grown."

From an Outstation of the American Board Mission in Chili Province, China, Comes the Story of a new probationer. Son of a bad father,—so bad that he was popularly known as "The Odor of a Corpse While Yet Alive,"—he was early confined in prison. There his privations affected his mind, so that on discharge, he attempted suicide many times. He frequented country fairs, taking part in theatrical performances, and the people liked to hear him rave the medley which he recited. A Christian tract, entitled "God's Wonderful Universe," falling into his hands, he read and memorized it and recited it everywhere. Finally he came in contact with the mission chapel and now gives his testimony on all sides to the power and love of God. Everybody in the section knows him. "In his prayers he talks with God and you hear in tears," writes Mr. Stelle in the *Missionary Herald*:

"I heard him speak twenty minutes most impressively on a city fair day. He gave

his personal testimony in a brief and telling way. 'My quietness of mind is proof of God's power to save. And the kindness of the church to me is proof of their genuine friendliness and love. For years no one has befriended me and no one would now but the Christians. My testimony is,—the church is the call of God's love to you.' His one aim now is to live and preach the Gospel."

Dr. George Leavell of the Southern Baptist Hospital at Wuchau, China, is one of a family of nine boys, every one of whom has given himself to some form of Christian service. He was in lucrative medical practice in Louisville, when he ran across Sherwood Eddy's "Supreme Decision" and, reading it through, decided to give up his fair prospects for the life of a medical missionary. And he has never regretted it even when, as recently, offers came to him of a salary fivefold that which he now receives. By hard work and keen management he has built up a hospital property in Wuchau valued at \$50,000, most of which has come from the Chinese themselves. Thus when hard pressed for funds on one occasion, he went to Gen. Mak Wing Sun, military governor of 35,000,000 people (on whom he had previously operated successfully), and received a pledge of \$5000. This governor has not yet made a profession of Christianity, but is a man of changed life and, as the Chinese acknowledge, an official above reproach. Dr. Leavell's right-hand man is Dr. Cheung Wan Man, the son of a lay Christian preacher. The father was converted many years ago in Canton Presbyterian Hospital where he had gone for the treatment of a chronic disease. His healing determined him to give his son a medical education and led to his own decade-long activity as a lay preacher, by which a church of 150 members was developed in his home town. The son is the best preacher in the Shiu Hing field. He often fills the pulpit of his church and being the wealthiest man in the church, because of his large practice and the receipts of a drug store he operates, has brought the church up to self-supporting levels. He believes God is with him in his practice, helping him many times in operations which he could hardly accomplish unaided. His two sons are studying in America. Dr. Leavell is also now in America to induce other

medical men to enlist in the campaign for helping suffering China.

The Martyrs of Jesus. Mr. Blackstone tells the story of a caretaker in the mission chapel at Chaman on the Baluchistan border of Afghanistan. He was a native who had accepted Christ and in this way brought down upon himself the animosity of his coreligionists. One night when he was alone the Afghans came across the border, seized him and dragged him over into Afghanistan. There they tortured him in the expectation of making him give up his religion. But he did not flinch. They pierced his feet with a sharp iron until they were lacerated almost to a jelly, and finally left him to die in the brush. But he rallied and succeeded in crawling back across the border, where he was discovered, taken to the dispensary and cared for until he passed away, a humble martyr for Christ.

Mr. Forder, a missionary of the Christian Alliance and British subject, has been subjected to terrible treatment at the hand of the Turks during the period of the war. He has just reached England, bearing the marks of the strain to which he has been subjected. When hostilities broke out between Turkey and Great Britain, he was arrested as a spy in the streets of Jerusalem and without charge or hearing placed in prison for four months. The prison proved to be a filthy place with quarters exposed to rain and wind. No food was supplied the prisoners, and as long as his wife lived Mr. Forder was dependent on her for his daily sustenance. In the four months of prison life at Damascus whither he was transferred, the only food was that which fellow prisoners shared with him. Then followed sixteen months in cell and dungeon with criminals, allowed only an hour's exercise every three days, the victim of vermin and dirt. When Damascus finally fell, Mr. Forder was released by General Allenby. Asked what it was that supported him during the long period of captivity, he replied that it was the inward assurance that he would come through. All the time a verse of Scripture gave him abiding comfort. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." While in captivity in Damascus he conducted a daily Bible class

with his fellow prisoners, some of whom professed conversion. This Scripture study kept them employed several hours a day.

Brief Mission Notes. Mr. Nieh, a Convert in the Meetings Held by Dr. G. Sherwood Eddy in 1918, and afterwards the very efficient interpreter for Dr. Eddy in his campaign, belongs to a famous Chinese family, his grandfather being Gen. Tseng Kwo Fan. The family control large silk and cotton mills in Shanghai. Now comes word that Mr. Nieh has resolved to suppress all forms of sweating in these mills, so that a healthy life may be possible to all employees. This will mean at first a great reduction in profits, since the Nieh mills will be brought into severe competition with mills where every opportunity is taken to exploit wageworkers.

Paotingfu was martyr ground in the Boxer days of 1900. To-day so great is the pressure there towards the church, that Mr. Hubbard looks forward to a church of ten thousand members in five years. Already 2500 persons have asked to be enrolled as inquirers. There is practically no limit to what can be done in view of the readiness of the people to accept Christianity. The native pastors are urged to hold back inquirers. They reply, "We are holding them back,—we are sending you only the choicest names, mostly the more prominent of the villages and towns."

At Tingchow, a walled city to the south, the magistrate ordered the merchants to decorate the stores in honor of a visit from the secretary of the American Board, and sent a military escort to the station to conduct him to the American Board chapel on the main street.

Tribespeople of the Great Tibet-Burman Family of which we know the Lisu, Kopu, Nosu, Laka, Miao, Muhsos, etc., as turning to Christ, are coming in from other sections of the great racial group. Mr. Gowman writes from Taku, Yunnan, of news from native missionaries sent out from his church, to the effect that the total number of families who had destroyed their idolatry this year was 550. They represented fourteen languages. This makes a total of 1200 families since the work started a year and a half ago.

The Nile Press has just published two books, which are calculated to revive the spiritual life of the sleeping Coptic Church. One is a Bible Handbook by Menassa Efendi, son of a Coptic priest who is at present a student in the Coptic Clerical School.

It is full of Biblical information and of a distinct spiritual tone. The other is a life of Anthony the Great by the Patriarch Athanasius, a work fifteen centuries old, yet serviceable for the Christian life of to-day.

EXEGETICAL NOTES.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? Luke xxii. 11.

The word used for guestchamber is *kataluma*, which is quite different from the word for room in the next verse. *Kataluma* occurs once before in the Gospels, namely, to describe the inn of Bethlehem. It was one of the poorer rooms of a house,—at which beasts were unloaded and garments of travelers laid aside. It is significant that this word should be used at the end as at the beginning of our Lord's earthly course. He was born under a borrowed roof and ate His last meal under a borrowed roof. In His humility He instructed His disciples to ask for an inferior room although His prescient mind foresaw that the owner of the house—evidently a disciple—would not be satisfied to have Him keep the Passover in any but the best the house afforded.

In whose house was this room which was borrowed for our Lord's last earthly use? The most attractive theory is that it was that of the father of Mark,—then presumably living,—the same house where the disciples gathered in prayer at the time of the Herodian persecution eight years later (Acts xii. 13). The reasoning is as follows: When Judas left the Supper he brought the enemies of Jesus first to this house, but on finding the company gone, directed them to the well-remembered trysting place in Gethsemane. Mark, awakened by the noise about his father's house, hastened, partly dressed, to warn the Lord of what was coming (cf. Mark xiv. 51. It is generally understood that "the young man, having a linen cloth cast about his naked body" was Mark). One wonders whether the large upper room furnished might not have been the place where the

Lord appeared first to the disciples after the Resurrection; also where the disciples had gathered "with one accord in one place" when the wind of Pentecost came upon them.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. John xiii. 5.

Edersheim thinks this service on Christ's part was an adaptation of an incident of the ritual of the Paschal supper. After the passage of the first cup it was customary for the head of the company to rise and wash his hands.

"The act of externalism and self-righteousness represented by the washing of hands, by which the head of the company was to be distinguished from all others and consecrated, Jesus changed into a foot-washing in which the Master and Lord was to be distinguished from all others but by the humblest service of love. The Greek word for the towel with which our Lord girded Himself occurs also in rabbinic writings to denote the towel used at baths. Such girding was the common mark of a slave by whom the service of footwashing was ordinarily performed."

In a very interesting Midrash passage the conduct of man and of God in this respect are put in contrast. *Jehovah is described by the prophet as performing for Israel the service of washing rendered by slaves.* Thus in Ezekiel xvi. 9, where God is pictured as rescuing and washing the pitiable foundling, Jerusalem, "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil."

The Lord's Supper was instituted at the end of the Paschal meal. The third cup of the meal, the cup of blessing, so called because a special blessing was said over it, became the cup of the Supper. So Paul: "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

In the celebration of the Passover in Jewish homes to-day, just before this cup of blessing is drunk, the door is opened for the entrance of Elijah, the prophet and looked-for forerunner of the Messiah. At the same time portions of the prophecies are read which predict the destruction of all heathen nations. "It is a striking fact that in instituting His own Supper the Lord Jesus connected not judgment, but dying love with this third cup." It was to be a cup of blessing, not of cursing.

Pilate . . . washed his hands before the multitude, saying, I am innocent of the blood of this just person: . . . then answered all the people, . . . His blood be on us, and on our children. Matt. xxvii. 24, 25.

The practice of washing the hands in innocence (Ps. xxvi. 6; lxxiii. 13) was prescribed by the Deuteronomic Law (Deut. xxi. 6-8) in case of the slain found in God's land. A heifer was first sacrificed with Levitical help.

"And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood

unto thy people of Israel's charge. And the blood shall be forgiven them."

So scrupulous were God's people to be regarding the taking of human life and so different from the flaying and impaling Assyrians, the burning and crucifying Phœnicians, the Canaanites with their cemeteries of first-born children sacrificed to idols.

So much the more terrible in the light of these humane prescriptions of their law was Israel's apostate and bloodthirsty conduct in delivering to the agonies of crucifixion the Innocent One.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. Matt. xxvii. 5.

The family of Gamaliel, head of the Sanhedrin, enjoyed the singular privilege, when bringing their contributions to the Temple treasury, of throwing them on the pavement in front of the man who opened the Temple chest. These contributions were placed in the chest and with them the sacrificial offering was immediately purchased. Did Judas have this in mind when he cast his contribution upon the Temple floor indicating by so doing his spiritual solidarity with those who had unjustly condemned the Lord,—now directly to be sacrificed,—or was it one of the unconscious ironies of history?

ARCHEOLOGICAL LIGHT UPON DANIEL.

A theory concerning the Book of Daniel, imported from the land of theory, *par excellence*, and widely held during the last generation, has been that Daniel was by no means written in the days it deals with, but was a *haggadah*, or pious story, composed for the encouragement of the struggling nationalists of the Maccabean period, about 160 B. C. The prophecies, including the great predictive prophecy of the ninth chapter upon which Israel stayed her Messianic hope, and which was that above all else which had awakened the expectation of such as the devout Simeon "waiting for the consolation of Israel," and the aged Anna, "looking for redemption in Jerusalem," were but cobwebs of the brain. Prof. R. D. Wilson of Princeton, to whose splendid "Studies

in the Book of Daniel" we owe most of the material in the following paragraphs, says sensibly:

"A supposed deliverance of an imaginary Daniel from the tyrannical edicts of a king of whose very existence the Jews were not aware, would be a poor consolation in the midst of the cruel torments of the atrocious Epiphanes. The critics draw too much on our credulity when they ask us to believe that contemporaries of the Maccabees would have been encouraged for their deadly conflict by any old wives' fables. People do not die for fiction but for faith."

Then he points out that the Book of the Maccabees, written within a few years of the critics' date for Daniel, quotes the stories of the deliverance of the three children from the furnace and of Daniel from

the lions. It is hardly conceivable that he would have done this if these incidents had not long been known and cherished in Israel. This, of course, could not have been the case if they were a fresh fabrication of a religious novelist.

Farrar concluded that since Daniel was nowhere mentioned in recovered inscriptions, he could hardly have existed. But Ezekiel, the contemporary of Daniel, mentions him in three different passages. "Behold, thou art wiser than Daniel" (xxviii. 3). "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls" (xiv. 14, 20). It is scarcely to be expected that the Hebrew name, Daniel, should be found in Babylonian records. Professor Tallquist, who has collated 3504 tablets containing about 3000 names, connoting about 12,000 persons, finds among them none that are Hebrew. Yet no one questions that the Jews lived in Babylon.

When one looks for Belteshazzar, the Babylonian name given by Ashpenaz, the eunuch, to Daniel, the result is more satisfactory. Professor Wilson thinks this a modification of Bel-lit-shar-usur, "Bel protect the hostage of the king." This harmonizes both with the statement of the author of Daniel that Nebuchadnezzar called him after the name of his god and with the implication that Daniel was a hostage, which is involved in the third and fourth verses of Dan. i. "Certain . . . of the king's seed, and of the princes . . . to stand in the king's palace." Now Professor Tallquist has shown that it was quite customary to abbreviate the long Babylonian names and Bel-lit-shar-usur is susceptible to four such abbreviations. One of these, Bel-shar-usur, corresponds to the name of the Babylonian king Belshazzar and is found repeatedly in the tablets. In one or two instances Daniel may be referred to under the abbreviated name.

In a tablet from the fourth year of Cyrus it is said that some *minas* of silver were delivered into the hands of Belshazzar, the prince or first officer (*asharidu*) of the king. Belshazzar the king was dead at the time. Belshazzar-Daniel was, according to Dan. vi. 2. the first of the three presidents whom Darius had set over the 120 princes of the

kingdom "that the princes might give account unto them." On another tablet from the eighth year of the same king there is mention of Belshazzar, the man who was over the house of the king. A third tablet of the second year of Darius Hystaspes mentions a governor called Belshazzar. A calculation made by Professor Wilson makes Daniel at this time about eighty-five, a not excessive age for a minister of state in the East. The title quoted in the first tablet we mentioned, *asharidu*, "first in rank," "supreme," etc., is used with but very few names in the Tallquist lists, and therefore may well have applied to Daniel as chief of the board of the three presidents under Darius.

The critics deny that there ever was a king Belshazzar. One German omniscient, Cornill, affirms that the whole testimony of the Old Testament is against this belief. But the Babylonian records affirm that there was a Bel-shar-usur; that he was the son of Nabunaid the last Babylonian king; that he was Nabunaid's first-born; that he commanded the armies of Babylon; that he was over the citadel of Babylon in the closing days of the Chaldean kingdom and since Nabunaid was then in captivity was the *de facto* king of Babylon. The Nabunaid-Cyrus Chronicle also witnesses that this son of the king was killed on the night in which the citadel of Babylon fell into the hands of the troops of Cyrus and his Median general, Gobryas.

All in all, this comes pretty near to the description of the Belshazzar of the fifth of Daniel.

New testimony to the royalty of Bel-shar-usur, or Belshazzar, was published by Dr. Pinches in 1915. This was a clay tablet which read in its opening sentences as follows:

"Ishi-Amurru, son of Muranu has sworn by Bel, Nebo, the lady of Erech and Nana the oath of Nabunaid, king of Babylon and Belshazzar the king's son that on the seventh day of the month Adar of the 12th year of Nabunaid king of Babylon, I will go to Erech, etc. . . ."

The significance of this for us lies in the fact that oaths were never sworn by the names of any man except kings. As Dr. Pinches says:

"It places Belshazzar on the same plane

as Nabunaid his father five years before the latter's deposition. If he had been absolute king Nabunaid's abdication would have been necessary. It seems clear that Belshazzar was in some way associated with him on the throne, otherwise his name would hardly have been introduced into the oath with which the inscription begins. The fact that Daniel was promised by Belshazzar the position of third ruler in the kingdom is presumptive evidence that there were two other rulers existing, Nabunaid and Belshazzar."

Further confirmation of this joint royal relationship is found by Professor Clay in Tablet No. 39 of the Yale Collection:

"In the month Tebet, day 15th, year 7th, of Nabunaid, king of Babylon Shumukin says as follows: 'The great star Venus, the star Kiskaski, Sin and Shamash in my dreams I saw, and for the favor of Nabunaid, king of Babylon, my Lord and for the favor of Belshazzar, son of the king thy Lord, may my ear hearken to them!' On the 17th day of Tebet, the 7th year of Nabunaid, king of Babylon, Shumukin says as follows: 'The great star I saw and for the favor of Belshazzar, the son of the King, my Lord, may my ear hearken!'"

Belshazzar is clearly the holder of a position which entitles him to a bracketing with his father. The co-kingship of Nabunaid and Belshazzar has recorded analogies. Cyrus and Cambyes were both called kings of Babylon in contract tables of the same month and year. So Solomon was proclaimed king in David's lifetime and Ashurbanipal and Shamash-shum-inku sons of the Assyrian monarch, Esarhaddon, were both crowned king in the lifetime of their father.

The fact of Belshazzar's kingship is thus pretty well established. The next difficulty lies in the repeated statement that Belshazzar was the son of Nebuchadnezzar (Dan. v. 2, 11, 18). Just what the relationship was we do not know but there are a number of explanations to choose from. Belshazzar may have been the pro-created son of Nebuchadnezzar and the stepson of Nabunaid, for it was common for a succeeding king to marry the widow of his predecessor. Thus as Professor Wilson tells us, Smerdis, the Magian, married the wives of his deceased predecessor Cambyes, and Darius Hystaspes married Atossa, the daughter of Cyrus. Or he may have been the own son of Nebuchadnezzar and the adopted son of Nabunaid. According to

Meissner's Old Babylonian Private Law Ninety-Eight, an adopted son could be called not only son but eldest son of his adopting parents, which provision would explain the record of Belshazzar in the building inscriptions of Babylon as "first son." Other possible explanations are that the word father was used of Nebuchadnezzar for grandfather in the loose Oriental way in which we have examples in the Old Testament or simply for predecessor, as Omri is called the father of Jehu, although the latter was not of kin and actually destroyed this alleged father.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom" is the laconic affirmation of the writer of Daniel (v. 30, 31). Impossible, say the critics. The Babylonian kingdom of Nebuchadnezzar closed with Nabunaid and the Persian kingdom of Cyrus immediately followed. No Median kingdom of Darius intervened. That Darius was but "the reflection" of Darius Hystaspes thrown back by the ill-informed Jew who cooked up the Book of Daniel 160 years before the Christian era began.

Who was this Darius? The Cyrus Cylinder says that a son (Belshazzar) of the king was killed at the capitulation of the citadel of Babylon to Gobryas. This Gobryas was the *Pihat*, or ruler of Gutium, successor of Astyages as ruler of the Medes, and was made by Cyrus *Pihat*, or ruler of Babylon, after its fall. This the Nabunaid-Cyrus Cylinder tells us. Dr. Pinches published in April, 1915, this tablet bearing the name of Gobryas.

"At the end of the month Chisleu, 4th year of Cambyes king of Babylon and the lands, Ardia, son of Nabu-bani-ahi, descendant of Remut Ea, the man who is over the date offerings of Ishtar of Erech, will take five tablets of early fruit and deliver them in the palace of the king which is situated above E-anna to Nabu-aha-iddina the king's captain. If he does not bring the amount he will commit a sin against Gobryas, governor of Babylon."

There is good reason for believing that Gobryas was none other than Darius the Mede, and that he succeeded Belshazzar in the rulership of Babylon and Chaldea, reigning contemporaneously with his liege lord Cyrus, who was Shah-in-Shah, king of kings, potentate of the vastly greater em-

pire which stretched from the Bosphorus to the Indus.

The circumstantial evidence is very interesting. Xenophon tells us that Gobryas' daughter married Hystaspes, one of Cyrus' generals. Their son was Darius Hystaspes, named evidently for the grandfather Gobryas-Darius. The name Darius does not appear among the names of the Achmenean kings until this time. Next, in Dan. ix. 1, it is stated that Gobryas-Darius was son of Ahasuerus, or Xerxes. One is not surprised then to find the family name reappearing in the son of Darius Hystaspes the Xerxes of history, the Ahasuerus of Esther, the great-grandson of Gobryas-Darius. A scholiast, of note, upon Aristophanes, lets in an illuminating sidelight in stating that the *daric* (a gold coin) was not named for Darius Hystaspes, the father of Xerxes, but for another preceding king. This was presumably Daniel's Darius the Mede, the Gobryas of the monuments.

When we read in Dan. vi. 28, that Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus, king of Persia, we are to understand two kings reigning contemporaneously. Such double dating is common enough both in antiquity and in modern times. Thus Strassmeier's Tablets of Cryus No. 16: "In the tenth day of the month Siman of the first year of Cyrus, king of lands, Cambyases being king of Babylon." The monarchs of antiquity often assumed, as other later ones have done, new names on entering upon their kingly careers. Rameses II was also Sesostris, Solomon, Jedediah; Cyrus was called Agradites before he became king. Four of the kings of Persia who called themselves Darius assumed that name on their accession. The double name of Gobryas-Darius need not then offer any particular difficulty.

"It pleased Darius to set over the kingdom an hundred and twenty princes (or satraps) which should be over the whole kingdom." Here again the critics object. Obviously this implies in the mind of the pious fabricator of the story a vast world empire. Babylon and Chaldea, a subkingdom, does not offer a large enough *cadre* for so many administrators. The critics find in these 120 a "reflection" of the 127 provinces of Esther i. 1.

In reply, we can call attention to the statement of the Chronicle Cylinder of Nabunaid that Gobryas appointed *Pitani*, or rulers, in Babylon. The number is not specified, but since Gobryas-Darius ruled over Babylon and Chaldea, Gutium with Ecbatana and possibly Syria, there can be no difficulty in believing that 120 subadministrators would be sufficiently employed. The realm of Gobryas-Darius was probably as large as that of Sargon, the Assyrian monarch. In Winckler's collection of Sargon inscriptions, mention is made by name of 115 lands and seventeen peoples tributary to Sargon. In most instances, it is stated that these countries and peoples were ruled by deputies or governors appointed by himself. The parallel with the 120 deputy rulers appointed by Darius the Mede is altogether satisfactory.

But, object the critics, Darius is represented as issuing decrees to the whole earth as if he were a world ruler and not the head of a subordinate principality. "Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you." Dr. Wilson answers:

"It is a fact that can scarcely need more than a statement that the Aramaic word here translated *earth* may just as well be translated *land*. Instead, therefore, of meaning empire as Dr. Driver implies, it is doubtful if a single example of its use in this sense can be found in the literature of any age."

When Darius' overlord Cyrus issued a decree for his vaster empire he used the phrase, "All the kingdoms of the earth" (Ezra i. 2), which is presumably more comprehensive than Darius' "in every dominion of my kingdom" (Dan. vi. 26).

Babylon was ever a polyglot place, a meeting ground for East and West and of men of all tongues. The testimony of the monuments makes clear that the issuing of decrees in various languages such as Babylonian, Median and Aramean was a natural proceeding in the sixth century before Christ. The Scriptures give many parallels to the decree of Darius the Mede, among them the encyclical of Cyrus, king of Persia, mentioned in 2 Chron. xxxvi. 22, 23. Thus saith Cyrus king of Persia, "All the kingdoms of the earth hath the LORD God of

heaven given me," etc.; his decree in Ezra vi. 8-12; the decree of Artaxerxes, king of kings, in Ezra vii. 12-26, and in Neh. ii. 7, 8.

Minor objections made to Daniel's narrative question:

1. The use of the word Chaldean for soothsayer at a time when the Chaldeans were a great nation.

2. The presence of a consistently religious Jew in a college of heathen ritualists and magicians.

3. The assumption that Shushan was under Chaldean control.

4. The affirmation of Dan. i. 1 that Nebuchadnezzar made an attack upon Jerusalem in the third year of Jehoiakim, and when he himself was king of Babylon. The last difficulty is solved in a complete and workmanlike fashion by Professor Wilson, and we commend his book to those who are puzzled concerning it. As to the preceding ones we would say briefly:

1. In reply to the suggestion that the term Chaldean in the alleged degenerate sense of magician (as one might say palm-reading, fortune-reading gypsy) could not be used in the days of Chaldean pride and glory (any more than the phrase "hungry Greekling" in the age of Pericles), Dr. Wilson points out this decisive fact:

Herodotus lived within the century following the death of Daniel. In his history he never mentions a Chaldean people save once and that incidentally. But he does speak at length of the Chaldean priests. His account of the Temple of Bel mentions three times "the Chaldeans who are the priests of this deity." Many other passages are quoted from classical historians distinguishing between the Chaldeans as Babylonian people, and the Chaldeans as priests and astrologers. Cornill's "inconceivable" in characterizing the use of Chaldean as soothsayer when the Chaldeans were world rulers, weighs little against all this evidence.

As to the presence of Daniel as *rab*, or head of the wise men, it is obvious that this, if incongruous, would have been equally so in the days of the Maccabees. He was chief over the wise men, but not therefore necessarily partaker in their heathenisms. The pious Jew, Mr. Montague, who is chief secretary for India, has the appointment of the

Anglican bishops in India, but this in no way compromises his Judaism. The Book of Daniel ascribes to Daniel "ten times more real knowledge" than all the *ashshaphs* and *hartums* of Babylon. This knowledge came to him from God by prayer, not by divination or sorcery. The Scripture "never calls him *hartum*, *ashshaph*, *kaldu*, or *gazer*. He is head of them, but not one of them. But that he was a *hakkim* or wise man is clear from the attempt to kill him with the others."

The Cyrus Cylinder classifies Susa, or Shushan the Palace, with the cities to which Cyrus returned its gods after his capture of Babylon. This Winckler thinks an indication that Susa was under Babylonian control. In any case Daniel may have been in Susa on private business or the reference may have been to a vision of being there.

Various archeological hints lend minor confirmation to Daniel's narrative. In Langdon's "The Building Inscriptions of the New-Babylonian Empire" mention is made by Nebuchadnezzar of "an image of his royal person . . . before Marduk the King." The decree of Nebuchadnezzar ordering the three children into the fiery furnace finds its parallel in Shamash-shumukin, the brother of Ashurbanipal, casting himself into a furnace of fire. Ashurbanipal also speaks frequently of burping people in fire. The lion's den of Darius was doubtless like that of Ashurnasirpal "who captured fifty young lions and shut them up at Calah and in the palaces of his Lord and let them breed." The slaughter of 920 lions in one hunting expedition of Tiglath-Pileser indicates a lion-infested country.

That Nebuchadnezzar's madness is historical seems indicated by the references of both Berosus and Abydemis. Berosus says that Nebuchadnezzar, "having fallen into weakness," died. The phrase is probably a euphemism for madness which Berosus, as a Chaldean would naturally feel disinclined to mention specifically. To the suggestion that it is unlikely an insane person would have been allowed to resume his ruling functions, the answer is obvious. Insane monarchs have both in the days of the Cæsars and in modern times (Louis of Bavaria, George the Third) continued on their thrones. The monarch of antiquity

was looked upon as a god and his insanities as divine possession. Any proposal to remove him would carry with it an imminent risk to the proposer's head.

The dreams of the Babylonian rulers in the Book of Daniel are in exact harmony with the psychology of the day. Alexander the Great had his personal dream guide and prophet ever with him to steer his course

through the world of dream suggestion. According to Herodotus the war of Xerxes upon Greece was instigated by strange dreams which came to him and to his uncle. The ancient world laid immense importance to dream guidance. Hence the fury of Nebuchadnezzar when he realized that the system was breaking down through the incompetence of his interpreters.

A DEFENSE OF THE BIBLE AGAINST THE NEGATIVE CRITICISM CALLED THE HIGHER CRITICISM.

A. Parrot, Missionary in Madagascar.

II.

Reuss describes it as absurd to imagine that the sons of Jacob would go hundreds of kilometers in famine time to get a sack of wheat apiece. Yes, M. Parrot says, ridiculous for Europeans of the present day but not for primitives.

"In 1913, I met a group of Malagasy traveling seven hundred kilometers, going and coming, and bringing back about sixty pounds each. They had no animals. Each Saturday we see people passing who cover from sixty to one hundred kilometers on foot to bring back their provisions. What would Reuss say if I told him that among these people, moving so heavily under their burdens of rice, are princes, sons of the kings of the country?"

Reuss declares it absurd that the powerful vizier Joseph should concern himself with the sale of wheat. But what would he think of King Andrianampoinimeria, the founder of the Hova dynasty, ruling over a territory equal to twenty French departments, himself planting banana trees and pasturing and selling cattle in person.

Reuss thinks that the Levitical code is too complicated for a primitive people to develop. M. Parrot, in reply, prints seventeen pages of ritual regulation and minutiae prescribed in but two Madagascar functions—those of circumcision and of reclothing of the dead.

"Beside these, the regulations of Levit-

icus are simplicity itself. Rites before all and everything is the earliest impulse of the primitive."

Reuss cannot understand why, of the forty years of the children of Israel in the desert, we have record of but two.

"The analogies of Madagascar primitivism suggest that the reason this history was suppressed, was because it was regarded as cursed and consequently nonexisting. In Madagascar it is considered the height of tactlessness to make allusion to a period of a life of a people or individual considered shameful. Thus the facts relating to the revolts of the Betsileos were carefully kept secret by the descendants of those taking part in them. Among these tribes it is forbidden to speak or make allusion to famines or epidemics of the past."

M. Parrot asked a Malagasy general to write for him his memoirs of the French conquest. He does it most unwillingly, since these facts were considered cursed and ought to disappear from man's memory.

"It was the will of God that Madagascar should be conquered by the French. The native Malagasy in opposing were going against that will."

M. Parrot points out that there are similar silences concerning the oppression in Egypt and the experiences of Israel during the captivity in Babylon. Yet as a proof of the chastisement in the wilderness Moses

preserved a list of the eleven principal stations of the Israelites during this unhappy period.

To Reuss' objection that the Israelites could not have gotten ready for flight from Egypt at so short notice, M. Parrot points out, first, that they had had repeated warnings of what was coming and secondly, that primitive people need little preparation for such movements. Natives of Madagascar require but a few minutes to make ready,—an earthen vessel in which to cook their rice, a little bedding, small hatchet, change of clothes, spoon and plate. The furnishings of a whole family go into a basket and weigh not more than sixty pounds. The Israelites carried hardly more. To Reuss' cry of impossibility when the number of this improvised emigration is mentioned, *M. Parrot turns to an incident in the history of the steppe primitives. It is taken from Quatrefages' "*L'Espace Humaine*," page 135:

"About 1616, a horde of Kalmuks left the confines of China, crossed Asia and settled themselves in the khanate of Kazan on both banks of the Volga. The government of Russia received them willingly and respected their patriarchal government. The Kalmuks in return furnished numerous and brave cavalry corps to the Russian army. This good feeling endured until the Empress Catharine chose one of two candidates for the command of the horde. His rival, Zebeck, was so angry that he determined to lead the whole people back to China. The leading lama seconded him in the enterprise and the movement was conducted so secretly as to escape the surveillance of the Russian government. On the eighth of January, 1771, the Kalmuks gathered on the left bank of the Volga. From half hour to half hour, groups of women and children and old men to the number of 20,000 carried on carts and camels, departed, escorted by a corps of 10,000 horsemen. A guard of 80,000 picked men covered the rear. A Russian officer kept as prisoner during a part of the voyage *estimated the entire population at 600,000 souls.*

*Reuss finds inconceivable the growth of the Israelitish nation from Jacob's family of twenty. But attached to this household was undoubtedly a considerable vassalage of shepherds and attendants. The French Canadians are adduced by M. Parrot as a parallel. In 1814, they numbered 275,850; in 1851, 695,645; in 1861, 1,037,770. This is the growth of 47 years. The children of Israel were in Egypt 400 years. As to initial start, the Acadians, according to M. Rameau, descended from 47 families of 400 souls in 1671: 84 years after (1755), they numbered 18,000 souls.

"The Kalmuks felt obliged to hurry in order to escape the efforts of the Russians to bring them back. In seven days they traveled more than 300 miles in dry, cold weather. *In five months they covered 2100 miles*, fighting constantly with the Russians and Cossacks and losing more than 250,000 souls from cold and hardship. Finally in the month of September they reached the confines of China."

The parallels between ancient Hebraic and present-day Malagasy customs are very numerous and give to the Biblical narrative a stamp of authenticity and verisimilitude. Among the Betsimisarakas, for example, it is the custom (as with Aaron on Hor and Moses on Nebo) to have oneself borne to the top of a mountain to die. Among the pagan Malagasy the usage is for childless women to give their servants to their husbands to have children for them, as Sarah and Rachel and Leah did. If the girl becomes *enceinte* the mistress arranges for the birth in her bed or on her knees, precisely as in Genesis xxx. 3. Isaiah says (lvii. 6), "Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering." Stones worn smooth and polished by the banks of watercourses are considered by pagan Malagasy as places predetermined for sacrifice. In 1 Sam. vii. 5 and 6, the prophet Samuel draws water and pours it out before the Lord. This is one of the commonest forms of worship in Madagascar. The phrase in Ezek. viii. 17, "and, lo, they put the branch to their nose," is illustrated by the Malagasy custom when worshipping under sacred trees, of plucking a branch and making an invocation by waving this under the nose. In present-day Madagascar, as in the Canaan of Jacob's time, it is common to erect stones when one has finished a successful voyage. The thousands of sacred stones in Madagascar are in this way commemorative,—of a treaty, a battle, a healing and the like. They are the national archives taking the place of written history. When one dies away from home and the body cannot be brought home, a stone is erected in which the spirit may dwell. Such stones are anointed with oil and the Malagasy come thither to pray to ancestors (cf. Gen. xxviii. 18; xxxi. 45; 1 Sam. vii. 12; Josh. xxiv. 26, 27).

As among the ancient Jews, censuses are considered by the Malagasy as calamities. They are associated with *corvées*, super-taxes and the hated military service. For the prophets of the Old Testament, God was the true King of Israel and not the potentate in Jerusalem. There was in their opposition to those official measures a profound sense of personal and national liberty, which men of our day find it hard to understand. Malagasy, as ancient Hebrews, attach extreme importance to blessings and curses. It is remarkable to note that among the ancient Malagasy a benediction once given remained irrevocable, attached to the recipient without regard to the means employed to obtain it. The members of a Malagasy family always collect about a dying person to receive his blessing. The best blessings go to the eldest and to the children of the favorite wives; the meager ones to the younger and children of concubines. (See Gen. xlix. and Deut. xxxiii.)

Malagasy adopted the idols of conquered tribes as did the backsliding Jewish kings (2 Chron. xxv. 14). The "high places" of Madagascar, as in Israel, were places of prostitution and a libertine goes by the name of "a mountain climber." The phrase of Ruth (i. 6), "God had visited his people in giving them bread," is common in Madagascar and also the imprecation, "His blood be upon us and our children." Malagasy, as the Hebrews, reply to questions with a negative question. Thus, "Where is your husband?" "Hath he not gone to the market?" "Where are your cattle?" "Have they not been led to pasture?" The first-fruits of trees are deemed sacred by Malagasy as by the Jews. The custom of espousing a widow to raise up offspring for a brother is very common in Madagascar. Jubilee prescriptions (Lev. xxv.) find an echo in the general Malagasy custom of reserving the right to repurchase when selling land. There are cities of refuge in Madagascar. The wont of Malagasy to bury a leper in a tomb apart from others recalls a similar Jewish arrangement. Thus King Uzziah, 2 Chron. xxvi. 23.

Change of name is very common among the Malagasy,—when one becomes a father, loses a wife, remarries, becomes heir to property, escapes a sickness. So in

Israel,—Abram, Abraham; Sarai, Sarah; Esau, Edom; Jacob, Israel; Hosea, Joshua, etc. M. Parrot thinks the discrepancies of name in the genealogies of Saul (1 Sam. ix. 1 and 1 Chron. ix. 35-44) are to be set down to this custom. In giving genealogies, Malagasy commonly omitted names of persons who bore a bad reputation, died young, were unimportant or had been put to death. Women were not usually counted, as was the case in Hebrew genealogies. Thus the Malagasy genealogy skips from one important person to another. Matthew, in like manner, suppresses a number of ascendants in order, for purposes of memorization, to present the line in groups of fourteen generations each. Among those he omits are Ahaziah, a bad king and one who reigned but a year; Joash, who killed Zacharias and was himself assassinated; Amaziah, who was assassinated.

M. Parrot makes extensive quotations from a Madagascar Royal Code of 1878 to show that the critics are mistaken when they argue the impossibility of a centralized cult before the exile. Among the primitives of Madagascar, legal centralization by this code was so extreme that unimportant criminals were brought from distances of two hundred kilometers for trial at Tananarivo. Petty offenders were tried by the king in person or by his immediate officials. As the journeys would require some four days on the road and two or three in the capital, the law officers would be much of the time on the road. This code was in existence eleven years. M. Parrot points out that Europeans do not realize the extreme mobility of primitive peoples. In Madagascar at Christmas and on Bastille Day there is a gigantic movement, going and coming. Everyone leaves his chance residence to celebrate at home. In general, one can say that travel is the national sport of the Malagasy. Therefore, when Reuss declares it impossible that Israelites should go to worship at a central sanctuary ("the Bedouins would have stolen their property!"), M. Parrot answers that Madagascar analogies contradict him. But for that matter, we know well enough that at the time of Christ great numbers left their property at home and went to Jerusalem to worship,—Bedouin or no Bedouin.

M. Parrot's book contains much original

criticism of the negative objections, which does not relate itself especially to the habits of thought of backward peoples. For this we would commend the two volumes themselves to the reader. There is one point, however, which the critics of the Old Testament find puzzling, but which M. Parrot explains in a simple enough way,—the case of double or repeated passages. The passage relating to the ownership of the springs of Hebron in Judges i. 11-15 is identically the same as that in Joshua xv. 15-19. M. Parrot thinks it introduced into the later book simply to confirm property

rights of the descendants of Caleb. It is not put in quotation marks merely because the ancients did not punctuate. The insertion of fragments from authorized writers without giving the names of author or title of work is extremely frequent in the literature of primitives. This is the explanation of two other doubles in the Old Testament,—that of Isaiah ii. 2-4 and Micah iv. 1-3,—where Micah appropriates a passage of Isaiah and gives to it new developments: and that of the forty-eighth chapter of Jeremiah which repeats and amplifies the prophecy of Isaiah against Moab.

FIFTY YEARS A PUBLISHER.

An event of interest in the publishing world took place on January 21 when a dinner was given in New York in honor of Mr. Fleming H. Revell, commemorating the fiftieth anniversary of the founding of his publishing house. And that event will be of special interest to readers of this magazine who became subscribers in the old days when the RECORD OF CHRISTIAN WORK was the property of that house.

Fifty invited guests sat down to dinner. They included present and former employees of the firm, authors whose books the firm has published, representatives of the religious press and of other publishing houses and of denominational boards, etc.

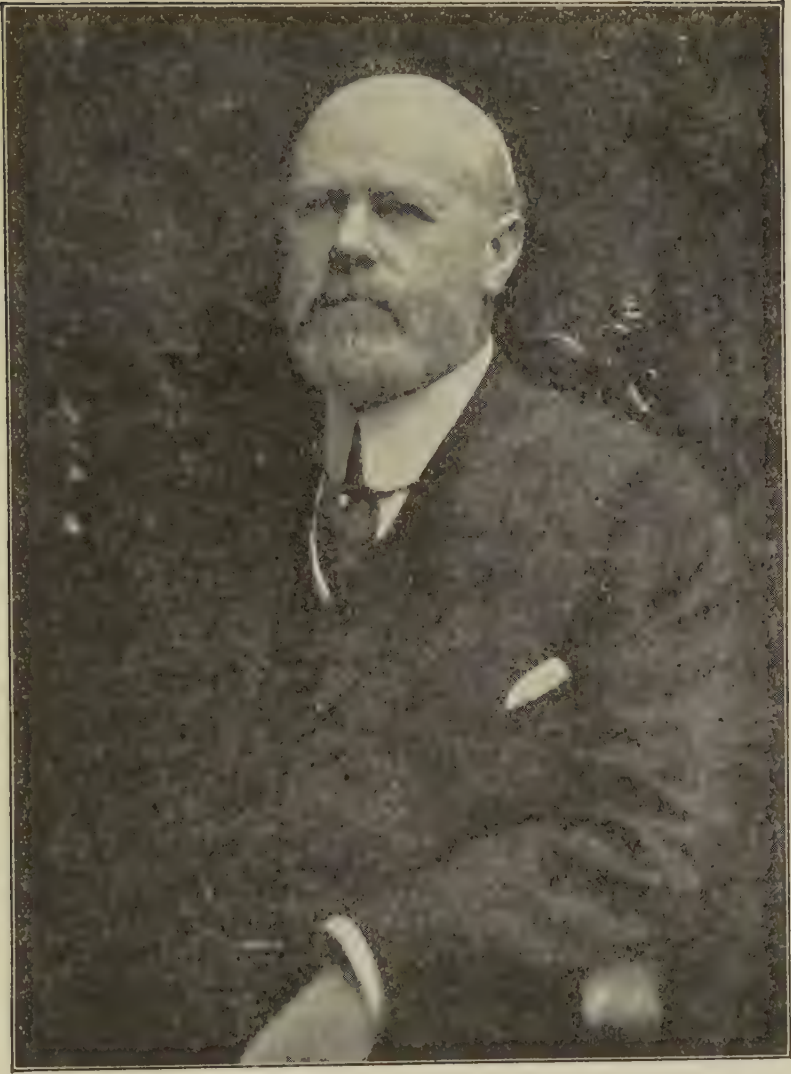
The chair was occupied by Mr. S. Edgar Briggs, manager of the New York office. The first of the after-dinner speakers was Dr. Newell Dwight Hillis of Brooklyn, who recalled the beginnings of Mr. Revell's business in Chicago, his associations with D. L. Moody, and the significance of fifty years spent in the steady and successful pursuit of one object—the beneficent output of evangelical literature. Dr. Robert E. Speer drew special attention to Mr. Revell's service in the splendid list of missionary books he has published; books, he said, which have contributed to a better knowledge of each other among the peoples of the earth, and which thus furnish the true lines along which international understandings and good will can be attained. Dr. Howard B. Grose read a versified tribute. Dr. A. J. Rowland of the Baptist Publica-

tion Society, Mr. S. B. Gundy, Toronto agent of the Oxford University Press, W. R. Moody, P. Whitwell Wilson of London, Dr. David J. Burrell of New York, were other speakers. Rev. Charles Herald of Brooklyn, an employee in the Chicago office in the early seventies, recalled interesting personalia of those days.

A large silver loving cup was presented to Mr. Revell by the employees of the firm, the address of presentation being made in happy vein by Mr. Alexander McConnell, manager of the Chicago branch.

The dinner had been kept secret from Mr. Revell, who found it hard, he said, to control his emotions when it came his turn to respond to the congratulations and tributes that the speakers had voiced. He told how, near the beginning of his career, a Chicago business man had urged him to enter the ministry and had offered to pay his expenses through a seminary, and how, after careful thought, he had decided to remain in business. But that choice had been on a plane that almost obligated him to the high type of literature which the firm had always carried.

Mr. Revell entered business for himself in Chicago in the year 1870, a mere boy of twenty. He commenced by putting out a small, religious weekly which he named *Everybody's Paper*. In 1871 came the great fire, which practically destroyed the Prairie City and with it the youthful publisher's plant. Undeterred by this loss Mr. Revell started



FLEMING HEWITT REVELL.

in again, and to *Everybody's* added, later, *Words of Life, Temperance Tales* and the *Sunday School Lesson Illustrator*. The four had a country-wide vogue.

As time went on, Mr. Revell began to publish volumes of a religious character. The first to bear his imprint was "Grace and Truth," by W. P. Mackay. It is still listed in the Revell catalogue, and has sold right along through the intervening years. Scarcely a single name famous in the evan-

gelical annals of the past forty years has failed to find a place in the firm's catalogue. Great preachers, world-famous evangelists, distinguished missionaries, Sunday school workers of repute, writers of clean, healthy stories, known wherever the English language is spoken, have all had their books published under the auspices of this house. And besides the English language, books have also been published in German, Swedish and other languages.

OF NONINTERCOURSE BETWEEN WORLDS.*

EXTRACTS FROM AN ESSAY BY

Horace Bushnell.

Nonintercourse appears to be ordained between departed souls and the friends whom they have left behind. We very frequently express our wonder at this, and sometimes complain of it. Could these departed come back and make report, how much they could tell us that we need above all to know! How easily, too, could it be done, and who would be disadvantaged or damaged by it! And what short work would be made of all our most troublesome doubts concerning immortality and God, and God's great future! We should know, and no more only guess or believe. What appetite also would our returning brothers give us for the celestial things, telling what they have seen of them, what kind of greetings met them when they arrived, and what ravishments took hold of them in the wonderful scenes and societies into which they entered! We do not speak with any such desire of the return of our bad friends or acquaintances, and testify no such regret that they are not allowed to come and report their story, though perhaps we might look for as good profit in that. . . .

Let me not be understood, however, to assume that the departed never do, in fact, return. Two or three such cases of righteous men returning to the world, besides the case of Lazarus and others raised from the dead, are reported in the Scriptures. If, as many suppose, the bad spirits concerned in demoniacal possessions are the spirits of bad men, working still in craft and malignity and doing still their mischiefs, then it would seem that these are at least so far to be taken as cases of return, only that they do not come in bodily form, to be personally known and spoken with. Many persons in our day believe that by a certain art of necromancy, in what are called mediums or magnetic clairvoyants, the dead are recalled very much at will, making responses to questions that are put to them and giving

their advice in real oracles. I know nothing of this save that such as were very intelligent, cultivated men when alive give very unintelligent and crude answers now, and also that when their oracles prove false it is given as excuse that bad or dishonest spirits coming back will of course deceive and are therefore to be trusted with caution.

Still it is practically true that our departed do not come back in visible external way, and that they are so far kept in a relation of practical nonintercourse. And the fact Christ Himself appears to recognize, denying most expressly that we suffer any loss on account of it. Thus when the rich man of His parable makes request that a messenger may be sent back to warn his brothers, the reply is, in substance: It will do no good, they will not believe the messenger; if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. . . .

WHAT KIND OF INTERCOURSE? Now the first thing as we open this question for study is to *form a more full and exact conception of what is implied in the kind of intercourse we ask*. We are in no condition to judge rightly if we do not follow out the subject far enough and carefully enough to see the very uncomfortable things which may possibly belong to such a mode of intercourse, or which are, in fact, included in it.

The supposition is that the departed are to come back in body and voice, to communicate with us through sight and hearing. It is not their silent ghost we ask, for then what evidence could we have that anything better than a strange illusion has befallen us? When they come, it must also be either because they are sent by selection, or because they are particularly sought by us, or because they are free to come and go at their own will. The latter appears to be the general thought that occupies our demand, for it is not a few sporadic cases of return that we ask—so few and far apart that all evidence brought us will be rumor

*From "Moral Uses of Dark Things!" by Horace Bushnell. Copyright, 1881, by Mary A. Bushnell; published by Chas. Scribner's Sons. By permission of the publishers.

and hearsay—but we want them to come freely. In this manner they are to be somewhat common among us—not sufficiently common to be included as fixed residents in our society, but so far common as to create no special surprise. And it does not appear to be often considered that our required evidence will be incomplete unless the bad souls also come back, for they have had an experience as truly as the good, and it is an experience which it greatly concerns us possibly to know.

But if these bad souls are to come back, they may come as deceivers possibly, and not as faithful witnesses, and it will be impossible for us to guess whether their report is true or false. What their behavior, too, will be, is a question that looks ominous and difficult. Who shall answer for them that they will keep the peace? What conspiracies may they not concoct? What revolutions and tumults may they not stir up? In times of war what advantage will they have in the spy service? In the intrigues of diplomacy they may easily become the chief intriguers. When they meet the good spirits returned, as they sometimes will, being all in a body and so made visible, it is not quite certain that they will not sometimes be moved with so hot a feeling of hostility as to attack them with violence. And what forbids the supposition that we, grown familiar thus with the other world's people, as we certainly should be in a little while, may not sometimes be so badly annoyed by the interruptions and the unwelcome advice of the departed good, and so easily exasperated against them by the hostile instigations of the bad, as to set ourselves upon them in a real persecution—even as we persecuted Christ, Who Himself came down from heaven and proved Himself by His miracles as no departed brother of our race ever could or can?

FURTHER PERPLEXITIES. But suppose we consent to take up with a half-representation of the other world and let the bad departed remain wholly shut away, *a great many other perplexities* will be involved, such as more than counterbalance the chances of benefit.

A certain man, of reputed worth and piety, died yesterday, and we ask the departed brother who returns this morning, and who knows him well, if he has seen

him. He replies with a sad look that he has, that he has come out badly on the other side, where it is discovered that he gained his late case at law against the estate of a poor widow and her children by perjury.

The dispossession required by the verdict is to be executed to-morrow, and what shall be done? Will the court execute an order against the discovery thus made? Can the case be reopened? Probably not, for no such thing is known to law as hitherto administered. But if such discoveries were really coming out every day, the law would be different. Every court must have its right to revise, and even to revise the public records, when such new evidences come back in the report of God's messengers. So if we ask whether the court in the case supposed will cite the departed man to appear and testify, perhaps it will not, but if such reappearances of the departed were grown common, common law would require it. And if the departed citizen who is cited to appear and testify should refuse, in a case where both mercy and justice so plainly require it, he would even be accessory to wrong. In this way, as the departed are to be largely mixed with the living, so they must be mixed with all proceedings of law, civil and criminal. What the result will be in such a mixture of worlds it is not easy to guess. . . .

Meantime, what a state of confusion will come down upon all the schools and teachers and books of theology when departed men come back to report the facts, discoveries and principles accepted in the better world! Probably some of the doctors will be wholly unable to believe their testimony, or will insist on their being impostors and not the departed whose names they have taken. Neither can we forget how very soon the feeling of awe must be taken off by such conditions of familiarity, and how liable the two kinds of teachers—one from this world and the other from above—might be to fall into a public wrangle for their opinions. . . .

Every department of life, in short, and every transaction, will be somehow changed and put in disorder. Sometimes the departed, nowise diminished in their affections and the sense of what is due to family engagements, might intrude on new connections formed in very unwelcome and ap-

palling visits. Sometimes a godly saint might be recalled and found present as the only true mourner weeping over the heartlessness and hollow parade of his own funeral.

Now it will be objected by some that I am able to raise this look of maladjustment only by supposing an overphysical or literal return of the departed. What then is really meant, we again ask, by those who so often complain or testify their wonder that no state of intercourse with the dead is permitted? Do they simply want a flitting, cursitating, ghostly appearance, such as we name by the word apparition? No, they want something to make evidence—not some apparition that requires more evidence—a man from the dead solid enough to certify himself, real enough to be distinguished by his voice, and staying long enough to be no figure of the fancy. . . .

MORAL USES AND BENEFITS OF NONINTERCOURSE. Our state of nonintercourse, so called, makes *a full period at the closing point of life*, giving it a look of finality that is both impressive and salutary.

If we thought our dying friends would be coming back to us to-morrow to speak more impressively than to-day because they will know more and testify from a point more advanced, we should not catch their last words to be concluded by them, for they are not their last—other and better we expect to follow. So if we were coming back ourselves to make up our deficiencies of duty to our friends, how easily and securely should we postpone all our most important, most responsible obligations! But when we remember as now that “the night cometh, when no man can work,” the charge that our Master connects with that most cogent argument, “Work while it is day,” practically means “To-day,” allowing no postponement of the duties of to-day.

It would also be *a very great moral damage to us to have the grand realities of religion made as familiar as they would be* if departed souls were allowed to be returning frequently in visible form to mingle with us. There is a foolish and presumptuous side in our human nature that makes too great familiarity dangerous. Not even Jehovah would be God to His people if He allowed them to see more than just the back of His retiring form. For this reason

doubtless it is that the gate of the other world opens only that way, and never backward.

We are *kept in this manner also from that kind of dissipation which is so easily begotten by an obtrusive and shallow curiosity*. Could we question departed souls as often as we please, and of such historic figure as we please to select, there would be no end to our questions and no beginning to our moral benefit. Nothing is worse than to get the matters of duty and religion into the sphere of gossip. All the worse if the dread gates of eternity are opened thus chiefly for the sake of gossip, and the righteous dead let forth to be the chief gossipers.

It would also give us *an immense opportunity for ambition* if this free intercourse with the departed were permitted. If it were given us to make our own selection, we might never call for any but some very distinguished personage. Intercourse with God's little ones might not please our vanity, and the result would be that the great and celebrated would be hurried and worried and set trooping day and night to answer calls. If uncelebrated souls should come to us of their own accord, some of us might be mortified, and sometimes they would encounter incivility enough from us to send them back to their places. While if one of us should have a spontaneous visit from some great personage—Washington, Luther, Paul, Moses, for example—it would inflate our ambition to such a pitch as to quite upset the balance of our dignity. In our present temper neither class of souls, the great or lowly, could hope to bring us any spiritual gift.

Again, *we get all the best, most valid, most effective conceptions of things from the things themselves*, and not from what rumor or tradition reveals or from what talkers can tell us. We learn about nature, for example, by going directly to nature herself. . . . In the same way, God will not have so many of those departed come back as travelers abroad, to be reporters and talkers of knowledge for us, for He wants us to go directly to the subject of duty—all subjects of a moral and spiritual nature—and learn what they are from themselves. Real faith is not something talked into us, but a most inward perception of that which is inwardly revealed. . . .

Nonintercourse shuts away also the lighter, less capable modes of benefit with a view to put us more completely in the power of such as have greater competency. There is, for example, no really competent revelator for a soul but God Himself, and this is exactly the revelation that He undertakes to give. Saints coming back could only report what they have seen, but God by His all-present Spirit is able to be a Presence of truth itself in the chambers of the mind, to blazon Himself and His counsel and His feeling and all that belongs to His eternity in the inner sense itself.

IMMORTALITY. Still, it will be imagined perhaps that the one great subject of *immortality* would be set in evidence by the report of departed spirits, as it could not by any Divine impressions or informing revelations within. This is the claim put forward so often by our necromantic gossamers.

Now the simple answer to be made here is that the continent they have discovered is a real continent, only not more real than it would be if it had been discovered sooner in God's more genuine, less superficial way. Have they not some reason still to doubt the necromantic oracles, and is not the very close approach they have made to jugglery a rather uncomfortable source of evidence for a truth so serious and sublime? Suppose instead they had simply let their vast religious nature open itself to God's full movement within, and that so they had become conscious of God Himself, knowing and receiving Him by immediate revelation. What is that consciousness of God but an implied consciousness of immortality? Having eyes to see the houses on the other side of the river, is it incredible that such houses exist till the occupants themselves come over and tell us that they do?

Our argument here is summed up in the fact that God Himself is Teacher enough, a

Teacher indispensable and really more effective when interruptions of talk and interruptions of talkers from the unseen world are shut away. And yet there is a certain ground of reason, I must concede, for the desire we have to receive sensible visitations, and visitors appearing to the senses, from the unseen world.

VISITORS FROM THE UNSEEN WORLD. As neglecters of God we live in the senses, and get stalled in the senses, so that finally our chief inlets appear to be there, and we scarcely make out the reality of anything which does not meet us in some visible shape or audible accent. Christ therefore came to be incarnate among us, and to be the Revelation of God in the flesh that is required by the shutting up of our higher modes of perception. He brings all knowledge of the worlds unseen with Him. He knows more about the future than all the dead. He is visible as we can wish Him to be, nay, He is so completely one with us in our human society that we count Him a man. But not even He must stay too long. Three short years were the limit of His public appearing, and He declared Himself that it was expedient for Him to go away and let the Comforter come in His place, and be His own immediate witness. If, then, it would not do for Him to stay longer, how much greater damage will it do to us to have departed friends rushing back upon us! . . .

Our desire to know the good condition of our friends, and to have the sense of their company for its own sake, is a natural desire, and seems to be graciously provided for by the revelations or open states of access that are possibly implied in congenial affinities. This open state in us appears to be that opening of heaven of which Christ speaks, declaring that the angels of God shall be distinguished ascending and descending through it. . . .

THE CURRENT REVIVAL OF SPIRITUALISM IN RELATION TO THE CHRISTIAN FAITH.

A. P. Fitt.

Spiritualism is one of the most popular subjects of the day. Its present vogue began in England, and rapidly spread to this country. We see it in books and magazines. We note the increase of mediums, palmists, clairvoyants, and other occult practitioners in the big cities. A few prominent men well known to the reading public, like Sir A. Conan Doyle and Sir Oliver Lodge, have given it the prestige of their name and backing.

Unquestionably, people are grasping at it as an alternative to the Christian faith. Some regard it merely as an advancing discovery of science, but others as a new revelation in religion. It has gained an immense hold in England, and hardly fails to arrest the attention of everyone, relating as it does to some of the deepest and most personal problems of life, here and hereafter.

Now, is it a serious rival or opponent of Christianity? Do its alleged revelations contradict and supersede long-accepted convictions of our faith? Has it a true testimony not found in the Christian revelation? Shall we let go of the faith of our fathers, and welcome Spiritualism as the true religion?

WHAT IS IT?

The word *spiritualism* implies, in a narrower sense, a belief in spirits, in a spirit world. It means again, in a larger sense, that spirits of the dead in many ways communicate with, and manifest their presence to, the living, usually through the agency of a person called a *medium* or *sensitive* at a special meeting or exhibition called a *séance*.

There is another word in common use, *spiritism*. As yet it seems to be almost a synonym for spiritualism. As inquiry progresses and specializes, it may be limited to the science and study of the invisible, of that side of life which is spirit, not matter; while spiritualism, especially when spelled with a capital S, will doubtless always be tagged with the religious associations it has had for at least two generations.

Note this paradox: spiritualism is not the opposite of *materialism*. Its aim is to sensitize the spirit world—to secure sense-perception of spirit beings—to have those spirit beings make themselves objective through our senses of hearing and seeing and feeling. It constitutes a species of mental materialism, as has been said, giving reality to an unseen order.

WHY THIS REVIVAL?

The war baptized England in a sea of sorrow. Hardly a home but had its bitter bereavement—son, husband, friend. Questions arose: Is he gone forever? Is he not alive on the other side? Is he happy? Shall we see him again? Is he not near us now? Is there not some way by which we can get in touch with him *now* while we are still in the land of the living? Can we not break through the partition that separates us?

Such questions, breaking the hearts of thousands, found men and women in a state of unpreparedness and ignorance, from the Christian standpoint. We had been living in a materialistic age, out of touch with God. The multitude scoffed at the older Christian call to an other-worldly life. If they had any religious feelings or inclinations at all they demanded a religion of the here and now, and paid scant attention to matters affecting life beyond the grave. Where deadness and indifference did not reign, restlessness and doubt and indecision in matters of belief prevailed, and rejection of tradition and precedent in morality and religion no less than in society and economics.

The Church did not rise to the occasion with a clear, forceful pronouncement, giving assurance of the existence of the unseen world and continued life after death, as did our Lord with Martha, "Thy brother shall rise again." The Bible has an adequate message for every need,—but it was not sounded forth at the moment when it would have stilled and established men's hearts.

Caught, therefore, between ignorance and

non-belief by the tragedy of deaths on an overwhelming scale, seeking for a solution of the mystery of human life and destiny, the crowd was attracted by the claims of Spiritualism. If Sir Oliver could hear from Raymond, why not others? A revival of Spiritualism broke out. The times were favorable for its propagation. London went mad on mediums. It is so much easier to get a crowd with something novel than with old, well-worn truths!

NOT NEW.

Now Spiritualism is not new. On the contrary it is very, very ancient. Paganism has traces of it all over the world. Necromancy, magic, the black art, sorcery, enchantment, witchcraft—all these names imply contact with the unseen world. *Necromancy* literally means prophecy by aid of the dead. *Magic* was the art which pretended to or did bring into play the power of supernatural or spirit beings, of departed spirits, and of the occult forces of nature. *Black magic* professed to invoke the aid of evil spirits or to make a compact with the devil. *Witches* were credited with occult practices and powers due to their commerce with the devil or evil spirits. These things have not vanished from the earth, but they have dwindled before the light of Christianity and education. Many observers regard present-day phenomena as a revival in more scientific and systematic form of those ancient and ignorant black arts.

Turning to the Bible we find those practices existed among the Gentile races, and were flatly condemned by God and forbidden to His Chosen People. The evil character and conduct of spirit agents to-day no doubt explains why. Let the reader take a concordance and find all the references in Scripture to magicians, sorcery, enchantment, familiar spirits, wizards, necromancy. There is some timely reading.

The most conspicuous cases of occult power in the Old Testament are perhaps the duplication by the magicians of Egypt of Moses' miracles of turning Aaron's rod into a serpent, turning the river water into blood, and bringing up frogs out of the waters; and Saul's séance with the witch of Endor. She was no fake—she had a familiar spirit; but she was, nevertheless, the most surprised member of the party when Samuel appeared!

PHENOMENA OF SPIRITISM.

We cannot dismiss all the alleged phenomena of present-day spiritism as untrue or unreal. Scientific investigators—and these phenomena are strictly in the realm of science and should be tested with scientific accuracy—agree that certain phenomena appear which are abnormal in character and which seem to be due to intelligent and independent spirit agents. We must not gainsay that testimony, even though the quantity of undisputed facts is woefully small.

What are the current psychic phenomena taken at large?

1. Most of us are familiar with parlor spiritism. The *planchette* and *ouija-board* give "automatic writing," supposedly without conscious physical effort on the part of those who are experimenting.

Heavy bodies are moved without mechanical exertion.

In *clairvoyance* and *clairaudience* a person sees and hears things independently of his normal physical senses of sight and hearing, respectively.

A medium gazes into a *ball of crystal*, and exercises divination by it or sees within it pictures of persons or places or incidents at a distance.

By the occult power of *psychometry* a medium claims to read a person's character (for instance) by touching his photograph, or to tell the history of some article by handling it.

In *trance-oratory* the medium speaks on subjects or in languages supposedly unknown to him in his normal condition.

In all such phenomena the spirit controls the hand, eye, ear, mind, tongue, of the medium, who is not necessarily unconscious or entranced. But to get results one must yield passively to the spirit. The results are produced by using the medium as a tool, so to speak.

2. Another class of phenomena, however, is produced apart from physical contact with the medium, such as spirit rappings, "direct" voices and writings, spirit lights, etc. It includes also the visible materialization of faces, hands or complete human forms bearing resemblance to the dead relatives or friends of the persons seeking communication with them.

3. A third class of phenomena is one in

which no medium is involved, and the phenomena are unexpected, unsought. Many families, for instance, have traditions of the sudden "appearance" of a relative or friend before the very eyes of an ancestor, and an equally sudden disappearance after leaving a verbal or written message, when it was supposed at the time and subsequently verified that the "person" who appeared was in the flesh at the other side of the globe. Often such appearances have been found to coincide with a terrible accident or violent death at a distance. The published "*Proceedings*" of the Society for Psychical Research contain much authentic material of this kind.

4. How often the veil between this world and the unseen is pulled aside in the case of the dying, who by their exclamations and by the look in their eyes give evidence that they see the forms of loved ones already gone before, and even of the Lord Himself! We do not have to go back to Stephen for evidence of this kind.

5. Angelic appearances form another class—I do not mean in Bible times alone, but nowadays. And where shall we classify manifestations of saints such as Jeanne d'Arc enjoyed, and other supernatural phenomena to be found in the annals of the Roman Catholic Church? And what of the claims of Emanuel Swedenborg and others? Are they less real or genuine than the claims of Spiritualism?

HOW ACCOUNT FOR THESE PHENOMENA?

In accounting for all such phenomena, when skepticism as to their actually happening is no longer tenable, several explanations are given.

1. "It's all fraud," says the man in the street. Fraud in method and motive, that is, because facts are undeniable. And unquestionably dishonest mediums do prey upon the gullibility of those who patronize them.

2. Much that takes place at professional séances can be explained on the ground of sleight of hand, skill at conjuring, legerdemain. A book published a few years ago entitled "Behind the Scenes with the Mediums" stated frankly that the wonderful things the author himself did and knew other mediums to perform professedly by spirit control were actually accomplished

by trickery and sleight of hand. Professor James Orr of Glasgow told the writer that he had made a close study and personal examination of the subject—it was (say) forty years ago—and satisfied himself that everything could be explained on these grounds.

3. Some say that the phenomena can be accounted for by mental processes and other factors that are strictly natural but unusual and little understood, such as, telepathy, thought transference, the subconscious mind, multiple personality, the subliminal self, hypnosis, etc.

4. Scientific investigators do allow, however, that neither mental action nor mechanical cleverness nor plain trickery accounts for a remnant of fully authenticated phenomena. They see no alternative cause behind these but intelligent agencies, distinct from the medium and the inquiring client.

What are these agencies? Demons? spirits of the dead? angels, good or evil? spooks?

The agencies themselves always claim to be spirits of the dead. Can they be believed? Apostles of current Spiritualism of course say Yes, but many of the best-known investigators, themselves believers in spiritism, do not commit themselves positively—they fail to find satisfactory demonstration as to the identity of the agents, they cannot get rid of the question mark. Not only has there been no identification of the spirit of any of the great and good men of the past, but it is still questioned if any communicating agent has been identified with the spirit of a dead relative with unimpeachable corroboration. Sometimes the agents have been forced to admit falsehood and trickery and impersonation. Now what are we to believe if lying spirits can get control of the channels of communication? As L. P. Jacks wrote in a recent *Atlantic Monthly*: "The problem of evidence is complicated by the fact that the existence of the witnesses, which in most cases is taken for granted, is here the very point in question."

HAS SPIRITUALISM A NEW REVELATION?

Passing now from psychic phenomena (which are in reality physical facts) and their origin, let us ask if Spiritualism has a

new revelation of truth, or a revelation of new truth. Yes, indeed. Hardly a month passes nowadays without portentous revelations appearing among the mass of trivial and trashy stuff that people get from the mediums. It is hard to keep up with them.

In brief, advocates of Spiritualism claim that it furnishes "the only evidence of future existence that can stand the light of critical examination." It "fills the blank spaces in all religions." It "has abolished, on the evidence of mediums, the idea of a grotesque hell and a fantastic heaven" (Doyle). There was no fall, hence no original sin, and no need of redemption by vicarious atonement. Punishment or discipline remains in the hereafter as a purifying process—a kind of purgatory leading to universal bliss. It paints such an optimistic picture of the world to come that immediate suicide seems wise and desirable.

Is it then a rival of Christianity? Sir A. Conan Doyle has written that early Christianity was, in fact, Spiritualism, Jesus Himself being the most powerful Medium the world has ever known, and His disciples selected because of their good psychic qualities. More latterly he has given warning, no doubt in missionary ardor, that if Christianity does not embrace Spiritualism, it will set up a church of its own and the Christian Church will perish. Has he never read Church history? Has he forgotten the revival of Spiritualism in these United States the middle of the last century? Its "Temple" in Boston is now a movie theater.

While no one man or no body of men is authorized to state the creed of current Spiritualism, advanced adherents claim they have a new philosophy of life based upon the revelations of the spirit agents. The traditional teachings of Christianity are superseded, misunderstandings are corrected, the spiritual aims of Christ saved from misinterpretation. Apparently, it is not a case of the modification of traditional views, but the complete overthrow of central truths.

WHEREIN LIES ITS APPEAL?

Wherein now lies its power and appeal? In its response to the temperament and the mental and spiritual condition of two classes of people who always exist on the margins of the Church.

There is, first, the class of religiously inclined, earnest souls who have never been

rooted and grounded in the Christian faith, and whose upward aspirations lead them to grasp at any old thing that comes along in the name of higher spiritual life. Materialism cannot satisfy such souls. Not knowing their Bible well enough to "prove all things," or not having sufficient strength of mind and character to resist the appeal of novelties, they are easy marks for any aggressive new cult that comes clothed in Christian apparel and using the old Bible language.

There is, secondly, the opposite class—people who have become disgruntled with orthodoxy, either because they are disgusted with some who profess it, or because they refuse to accept the orthodox doctrines of sin and future punishment, or because of the snobbish claims of German rationalism to a more scholarly view of the Scripture record. They reject the "supernatural" in the Bible, yet they swallow whole the supernatural materialism of this new movement. The fact is, it gives what suits them. It is an easier gospel.

A SIGN OF THE TIMES.

The Bible shows that religious errors and fads gain vogue when fires of faith burn low. Saul turned to the witch of Endor when his disobedience had cut his communications with Jehovah. The avidity with which Spiritualism has been welcomed in England may therefore be regarded as a sign of the times, a result of the lack of Bible convictions, especially in relation to the future life.

The present generation has seen the rise and passing of several movements which seized and emphasized doctrines largely neglected in the average church. The healing ministry of Christianity lay in abeyance until Christian Science and Dowieism came along and made capital out of it. Russellism preys upon the ignorance of professing Christians as to the doctrine of sin in relation to a holy God. Seventh Day Adventism finds Christian people even yet unprepared to answer its propaganda on Scriptural grounds. Other forms of Adventism distorted or overemphasized aspects of what ought to be the balanced living hope of every true believer. German rationalism swept over the schools with a *über alles* flourish—the war did one good thing in

heaping utter discredit upon German thinkers. The "tongues" excitement must not be forgotten—that strange wave that followed in the wake of the Welsh Revival, with its extravagances and parody of the work of the Holy Spirit.

WHAT SAYS THE BIBLE?

It is not our purpose to elaborate at length in this article a statement of Bible teaching to show that it covers the points dealt with in spiritualistic revelations, but we must at least name subjects to which they give prominence, such as the reality of an unseen world, in which are God, angels, spirits, the dead; communion, if not communication, between the living and this unseen world; the survival or unbroken continuance of personality through physical death; resurrection and immortality; conscious existence in the world to come. Death, in Bible usage, means separation, not annihilation. Physical death is separation of the soul from the body; spiritual death is separation of the soul from God. Immortality, resurrection, future existence, have been the dream, the guess of mankind from the earliest times; they were made certainty by the experience and Gospel of Jesus Christ, and that in the fullest teaching of the resurrection of the body as well as of the spirit. The references to these topics in the Bible may not be extensive, but they are adequate and practical. Any volume on systematic theology or Bible doctrine sets them forth.

Paul warned the Ephesians that "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies." He wrote Timothy: "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." The signs to be performed when Revelation xiii. 13-15 comes to pass beat anything heard of as yet.

It is interesting to note Bible instances in which inhabitants of the other world entered sensibly into human experience.

There are the numerous cases of angelic appearances all through the Book. The case of Samuel at Endor has already been recalled. In our Lord's time there was certainly an active campaign against demonism.

Moses and Elijah stepped into view on the Mount of Transfiguration.

The apostolic period contained many spiritualistic phenomena. Read again, for example, the tenth chapter of Acts (the conversion of Cornelius), and give the language its straightforward face value. What do we find? Cornelius' "open" vision, an angel of God (a man in bright apparel) appearing and speaking to him at 3 p.m., Peter's trance vision at noon and the voice he heard out of heaven, the communication he had from the Holy Spirit, the falling of the Holy Spirit upon Cornelius' household and their speaking with tongues.

BY WAY OF WARNING.

Of course, people should not close their minds against new truth, but the Christian is forbidden to believe every spirit—he should prove it and see if it is of God. Spiritualism is honeycombed with too much fraud and trickery and uncertainty as to the truth of its revelations to have good standing as a religious cult.

The evil character and aim of present-day spirit agents is beyond denial, in spite of the lofty tone of some of their communications. Once they get a grip on a person they unbend and reveal their depraved character.

The physical results of tampering with spiritism are bad. Professional mediums who do honest work are left in a state of nervous and bodily prostration. Abundant evidence of this can be found in the writings of scientific investigators, though we do not read much of this aspect of the subject in the magazines. Frequent passivity of the mind and surrender of the will to spirit control weakens them, and it is not easy to recover one's powers of resistance and independence. One's very reasoning and spiritual faculties are numbed by repeated experiments. Even parlor stunts with the planchette and ouija-board have a deleterious effect if persisted in.

Is it rational to believe that our beloved dead would adopt such indirect and questionable means to communicate with us—darkened rooms, stage paraphernalia, inducing of an abnormal physical condition of ourselves or of professional mediums to get results, all tending to the deterioration of one's health and perhaps morals? Surely not. To believe it is the height of credulity.

How refreshing, in contrast, is the Bible revelation of the unseen world, of first-hand communion with God! In the record of the rich man and Lazarus our Lord taught that Divine revelation is final and sufficient—one who rejects it would not be persuaded by the return of the dead. The way, then, to quiet questionings in one's own mind, and to counteract the false teaching

of Spiritualism is to review the Scripture revelation and to restore the proper emphasis on the points it touches.

When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! (Isa. viii. 19, 20).

THE COMPANIONS OF SAINT PAUL.*

III. LUKE.

Rev. J. D. Jones, M. A., D. D.

Luke, the beloved physician. Col. iv. 14.

As already stated, it was inevitable in beginning a series of this kind to start with Barnabas, the man who introduced Paul to the Christian Church, and to follow with Timothy, the friend who occupied the warmest place in Paul's affections and whose friendship meant the most to him. It seems to me almost equally inevitable that, having spoken about these two, I should now speak about Luke, for it is Luke who has preserved for us with solicitous care the record of the great Apostle's evangelistic journeys and labors.

Luke, if I may so put it, was Paul's Boswell, though with none of the vanity and conceit of that inimitable biographer. Apart from the story which Luke has so tirelessly preserved for us, we should know nothing about Paul's great career except what we might gather from the broken and scattered hints in his Epistles. To Paul himself, of course, Luke was much more than a biographer; he was a dear and faithful friend; he was one of the inner circle of the Apostle's intimates. But the great obligation under which Luke has laid the Christian Church is this, that having first drawn up a careful narrative of the public and personal life of Jesus, he then proceeded to write another book in which he tells us how the work of Jesus was carried on by His apostles, and especially by Peter, and

by that apostle who was born out of due time, the Apostle Paul.

Luke was an educated and cultured man. He belonged, as we say, to one of the learned professions. He was a physician, trained in one of the medical schools of his day. Probably Luke had educational advantages such as no other evangelist enjoyed. The result is that there is an ease, an eloquence and an elegance about Luke's Greek such as are not to be found in the other New Testament writings. From the point of view of literary style, Luke's Gospel is easily the first of the Gospels, while if we consider style and substance together that Gospel stands out, to use Renan's verdict, as the most beautiful book in the world.

If I were intent upon a complete account of Saint Luke, I should have to point out also how certain personal characteristics of the writer are continually peeping out in his writings. A man who puts his heart into the writing of any book is always revealing himself. So Luke reveals himself by his very choice of narratives, by the incidents and the discourses which he has preserved for us in his Gospel. With that third Gospel in our hands, it is not a piece of guesswork to say that the writer had a very tender heart for the poor, that he was full of sympathy with women in their oftentimes hard lot, and that he was a man of large and liberal spirit who delighted in the thought that God's mercy and love lavished themselves freely upon everybody.

*Delivered at the Northfield General Conference of Christian Workers, August, 1919.

LUKE'S HISTORY. Let me in a sentence or two rehearse the history of Saint Luke that brings him in contact with the Apostle. A great many guesses have been hazarded as to Luke's early life; as, for instance, that he was born at Antioch in Syria, and that he was one of the seventy whom our Lord sent on that evangelistic tour, and so on. But the only assured facts about the early years of Luke's life are two: First, that he was a Gentile, and secondly, that he had become a Christian before Paul's first meeting with him. All the rest is obscure. Luke really comes into the light of history when he first meets the Apostle Paul, and that meeting took place at Troas, which, of course, is the site of ancient Troy, in Asia Minor. In the sixteenth chapter of the Acts, in which the story of the meeting is told, we find that various plans for missionary aggressive enterprise had been formed by the Apostle, but all these plans had been foiled. He tried to go into Asia, the Roman province, and was hindered; then he tried to go into Bithynia, but was just as effectually prevented. Paul puts these hinderings and preventings down to the action of the Spirit of God. He says the Spirit prevented him; and without controversy that is the final and ultimate account of the matter.

But how did the Spirit prevent Paul from going into Asia and then from going into Bithynia? May it not have been by sickness? May not Paul have been seized a first time and a second time by that sickness—whether it be malaria or whether it be ophthalmia—which he calls his "thorn in the flesh"? And may he not have interpreted his sickness as the warning of the Spirit that he was not to enter into either Asia or Bithynia? Anyhow, I believe Paul was a sick man when he came to Troas, and I believe it was in his capacity as a doctor that Luke first came in contact with Saint Paul. A Christian physician must have been a rarity in those far-off days, and the friends at Troas must have considered it providential that they could command such a one as Luke to minister to the Apostle Paul.

No doubt Paul, when Luke came to him, told him about the plans he had been cherishing, and how they had been upset by this devastating sickness; and Luke, having prescribed for his sickness, may have sug-

gested to the disappointed Apostle that Bithynia and Asia might have been closed to him because the Spirit of God had greater work for him to do elsewhere, and then he may have gone on to tell him about those cities on the other side of the Ægean Sea, where men needed the Gospel just as much as they did in Asia, and were ready for it. Luke may have gone on to suggest that perhaps God had closed Bithynia and Asia against him, because Europe was waiting for him, a field already white to the harvest. Something like that Luke may very well have said on that first professional visit of his; for I am inclined to agree with Professor Ramsay that Luke hailed not from an Antiochian city, but from Philippi. And having said all that about Europe, a field opening up there for him, he left.

That night Paul saw a vision. He saw a vision of a man of Macedonia. Professor Ramsay suggests that the man he saw may have been Luke himself. He saw this man of Macedonia and heard him beseeching him, saying, "Come over into Macedonia, and help us." That vision to Paul was just the command of God, and "Straightway," says the writer of the Book of Acts, "we sought to go forth into Macedonia." "*We* sought." The first personal pronoun implies the eyewitness. I am going to take it for granted, in spite of the objections of certain critics, because it remains the only reasonable assumption, that wherever the "*we*" sections of the Acts occur, Luke is writing, not as a historian having correlated documents, but as an eyewitness and as having participated in the events he has recorded. That being so, his connection with Saint Paul is easily traced.

Luke accompanied Paul first of all to Philippi (which as I have already suggested may quite well have been Luke's home town), where they first preached the Gospel in Europe. He did not go with the Apostle further, but remained at Philippi, while Paul pressed on to Thessalonica and to Berea and to Athens and to Corinth. Luke remained in Philippi apparently for five or six years, until Paul came back again on his return from his third missionary journey, probably practising his profession during those years. When Paul returned, Luke attached himself to him once more, and accompanied him on that last fateful visit

to Jerusalem. While he may not have been with him during the whole of his detention in Cæsarea, he rejoined him in time to accompany him on that memorable voyage to Rome. After that, the probability is that the doctor never left the Apostle.

Paul, as I have already insisted in previous sermons, delighted to have friends about him. He was never at his best, never could do his best, except when surrounded by his friends. But as he became "Paul the aged"—prematurely aged, as I believe, by his labors and sufferings—he needed a doctor as well as a friend. Paul was never a strong man. Like Robert Hall, the great Baptist preacher, he did his work in spite of constant sickness and bodily weakness. Luke was exactly the sort of friend he needed. And the need of the Apostle and his love for him bound Luke to him by unbreakable ties. He never left him again. He was with him in his first Roman imprisonment. The letter to the Colossians was written from the first imprisonment, and here Paul says, "Luke, the beloved physician, . . . salutes you." He was with him in the second imprisonment. People found it convenient to leave the Apostle when the shades of the prison house began to gather about him. But the faithful doctor remained by his side. In the last letter he ever wrote he says, "Only Luke is with me." Whether Timothy reached Paul before the end came, we do not know. But at any rate, we know that Paul was not left friendless when the supreme hour came. There was one hand to clasp his, there was one voice to cheer him,—the beloved physician was with him to the last.

LUKE THE DOCTOR. Having thus given the chief points in Luke's career in so far as that career touches Saint Paul, and in so far as the New Testament makes it known to us, I want now to pick out two or three outstanding things for special and more detailed comment and exposition. The first point I wish to make is this: Luke is *the first Christian doctor* of whom history gives us any account.

A doctor is a person who is rightly held in the highest regard and esteem and reverence amongst us. The doctor's profession is the noblest profession of all. That is not to say that it is a nobler work than that of the Christian ministry. If I say that the

doctor's profession is the noblest profession of all, it is because I do not recognize that the ministry is a *profession*. The ministry is a *calling*. To rank a minister of the Word with law and medicine and business, as a career a man is free to choose or not to choose, is to profane and secularize it. A man does not choose the ministry. The ministry chooses him. A man has no right to be a minister if he could be a lawyer or a doctor just as well. The one thing that justifies either you or me in taking up this holy work is that necessity is laid upon us, and woe to us if we preach not the Gospel. The man who is so elect and chosen to the work of preaching the Gospel is in the highest and most sacred work of all. But if a man is not apprehended of Christ Jesus for the work of the ministry, if he is free to choose his own work and business in life, then when he chooses to be a doctor, he chooses the noblest profession of them all.

The doctor from a certain point of view is in the line of succession to our Lord Himself; for our Lord ministered to the bodies as well as to the souls of men. I think that our Lord must have been specially sensitive to the appeal of pain, because He did not wait for stricken folk to cry out to Him; His healing energy went out to them before they asked for it. He could not pass a blind man or a lame man or a palsied man or a leper without wishing to cure them. He healed all manner of sickness and all manner of disease, so that men as they watched Him were reminded of that great prophetic word which says, "Himself took our infirmities, and bare our diseases." Our Lord never disparaged the body or made light of its pain. The body was a sacred thing to Him. To minister to it was part of His calling. "Jesus," we read, "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people." And the doctor is in the line of succession to Christ in this part of his work. The man who lessens the world's pain, and ministers to the world's sickness and helps broken men and women back to health is doing a holy work. For the body, according to Saint Paul, is the temple of the Holy Ghost, and the body itself is to be

redeemed from the bondage of corruption, and brought out into the liberty of the children of God.

But to make the best kind of doctor he needs more than professional skill; he needs kindness and gentleness and goodness and faith. In other words, a man is all the better doctor for being a good Christian as well. For to the doctor the inmost secrets of our lives are of necessity laid bare. The doctor is our Protestant "father confessor." We say to him things that we say to nobody else. And besides, soul and body act and react in the most subtle ways, and the roots of many a physical illness are to be found in a certain malady of the soul. Every doctor ought to be a good man, for to him the griefs and sorrows and haunting sins of the soul are disclosed, and he doubles his effectiveness as a doctor, if, while seeking to cure the body, he can also speak a word of comfort for the help of the sick soul.

Now Luke was a doctor of that sort. He was a Christian doctor. He knew all that the medical science of his time could do for the healing of the various diseases by which men were afflicted. But he knew also a secret that was hidden from most doctors of his day; he knew of One Who could cure the sickness of the soul; he knew of One Who could cleanse the heart of sin. And when the opportunity came, Luke would tell his patients of this other and mightier Healer; to many a stricken person Luke became the means of bringing, not simply healing of body, but peace of soul as well, so that to many he became what he was to Saint Paul,—“the beloved physician.”

The Christian doctor Luke is the first and the chief of a noble army of physicians, the forerunners of men like Monsieur Paré, the great French surgeon, whose constant account of his cures was this, “I dressed him, and God cured him”; and of Sir James Simpson, the discoverer of chloroform, who used to say that his greatest discovery was that he was a sinner and that Christ was his Saviour; and the beloved Dr. John Brown, of Edinburgh, and our own great and noble Sir James Paget, and many others at the very remembrance of whom our hearts warm as we think of what we owe to them both for body and soul.

LUKE, THE MEDICAL MISSIONARY. But Luke is more than the first Christian doctor; he is also *the first Christian medical missionary*. Let me tell you exactly what I mean. There came a time when Luke felt he could no longer carry on his practice in the ordinary way, but that he must give himself entirely to the work of furthering the extension of the Kingdom of Christ. That time came when Paul visited Philippi, when on his way to Jerusalem on that visit which ended in his imprisonment. I am inclined to believe, as I have already suggested, that Philippi was Luke's home town. It was in Philippi that he practised his profession. After Paul's first visit he continued practising for another five years or so, no doubt also helping by all he knew that little church that Paul had established there, and which was the church that was really dearest to the Apostle. But at the end of the five years, when Paul returned on his way to Jerusalem, Luke gave up his practice entirely, and devoted himself wholly to the work of Christ, sharing in Paul's labors and travels to the very end of the Apostle's life. In his letter to Philemon, Paul speaks of Luke not simply as the physician but as his fellow worker. And it was not simply by ministering to the Apostle's health that Luke became his fellow worker, though part of the credit of Paul's vast labors must be set down to the account of this beloved physician because of the care he took of him, and because without his assiduous attention Paul could not have done what he was enabled to do. But it was not simply that Luke attended to Paul and worked with him by taking care of Paul's health; Luke took a direct and personal share in Christian work. The Apostle and the doctor went everywhere together.

What a combination, Luke and Paul! The Apostle and the doctor! Luke's healing ministry helped Paul's preaching. Luke's care of people's bodies made them disposed to listen to what Paul had to say to them about their souls. It is the ideal combination, the apostle and the physician. The missionary and the doctor ought always to go hand in hand. The one prepares the way for the other. That is the reason why our missionary societies have been learning of late years to send along with the teach-

ing and preaching missionary a Christian physician. Luke goes hand in hand with Paul. And who can tell how much they have done for the extension of Christ's Kingdom? Who can tell how many avenues they have opened for the reception of the Christian Gospel? People are strangely sensitive to kindness, and especially sensitive when they are ill, strangely sensitive to kindness shown to them when they are in the midst of suffering. The philanthropy of the Christian doctor commends the religion he professes. People see the doctor's devotion and they learn to respect the faith that sent him forth. Take these two illustrations—a man I myself knew—of the effect produced by the devotion of Christian doctors in China.

We have a doctor in my society whose name is Dr. Gillison, one of our own missionaries, a very skillful doctor, too. He was one day performing a peculiarly difficult operation upon a peculiarly repulsive patient in the hospital at Hankow. There were heathen Chinese medical students watching him. And when they saw the exquisite tenderness which the Christian doctor showed amid the ghastly horrors of that operation, those heathen students were heard to exclaim: "What love! What love!" From what they saw in the doctor's gentle care they got a glimpse of the wonder and glory of that love of Christ which constrained him.

Take for a second illustration the case of Dr. Arthur Jackson. A young Cambridge graduate doctor, who had everything that life could give to make him happy and comfortable, a great athlete and student, he went out to China as a medical missionary. He had been in Manchuria for only a few brief months when he was called upon to fight the plague at Mukden. He went and lived among five hundred infected coolies at the railway station, lived alone among them, isolating them, disinfecting them, fighting an absolutely hand-to-hand fight with that deadly plague. In about a fortnight he had caught the foul infection himself; in a couple of days he was dead, at the age of twenty-six. It looks like a waste of life that one so young and so gifted should be cut off before his career had practically begun. But really Arthur Jackson accomplished as much or perhaps more

by that sacrificial death of his than he could have done by a long life. The Mandarin of the Province was at his funeral and paid a wonderful tribute to him. Insensibly the man, pagan though he was, ended with a sort of offering of thanksgiving to Arthur Jackson's God. He had revealed in dramatic and unmistakable fashion the real spirit of the Christian faith. He laid down his life for those stricken Chinese. Thus, as his biographer says, "in a day Christ crucified was preached to millions, for the eyes of all China were upon Mukden at that hour." He made an open road for the Gospel to the heart of the Chinese by his devotion and love.

The missionary doctor is an invaluable fellow worker of the Christian preaching missionary. He prepares the way for him. He predisposes the hearts of the people to listen to the Gospel. Indeed, he does more than simply prepare the way for the preacher, because he is an evangelist himself, and while walking the wards of his hospital, and ministering to the stricken and tortured bodies of men, he gets a chance to speak also to their souls; so that many a one who has come in because of some bodily ailment has gone away rejoicing not only in a restored body, but in a new heart and a right spirit. The hospital in case after case has become a sacred place, consecrated not only by the operation of the surgeon, but by the saving operation of the Spirit of Almighty God. So that when God comes to number up His children it will have to be said of this hospital and that in heathen lands, "This one was born there." The missionary doctor is a fellow worker in the Kingdom of God; perhaps he is indeed the most efficient worker of all. And of all these devoted men who give themselves and their talent to the service of Christ this man Luke, the beloved physician, was the first.

LUKE, THE FAITHFUL FRIEND. And the third thing I want to say about Luke is this: This Christian doctor is a type and illustration of the *faithful friend*. In that passage from Philemon in which the Apostle speaks of Luke as his "fellow-worker," you will find him grouped together with several others, "Mark, Aristarchus, Demas, Luke, my fellow-workers." Four of them. That letter to Philemon was writ-

ten from Rome in the course of his first imprisonment. It wasn't very difficult to be a friend and fellow worker of the Apostle in the days of the first imprisonment. Paul during his first imprisonment lived in his own lodging and enjoyed considerable liberty. There was nothing rigorous or harsh or menacing about that first imprisonment. Rome at that time had not taken up the attitude of hostility towards the Christian faith which it afterward took. It was half contemptuous and good-humoredly tolerant of it.

But things had changed when the second imprisonment overtook Paul. Rome, by then, had taken up an attitude of hostility. It had drawn the sword. Paul was a doomed man. We have one letter, at least, written out of that second imprisonment, when the shadow of death was lying black and heavy across the Apostle's future. In those days of deadly danger Paul no longer found himself the center of a devoted band of associates. One friend after another, for legitimate or illegitimate reasons, had left him, and only one remained with him. "Only Luke," he says, "is with me." Well, you never know what is in a man until you place him in a position of difficulty and danger. It is the storm that tests the ship. It is the fierce winds of winter that test the oak. It is the shock of the charge that tests the temper of a blade. And exactly the same way, it is danger and difficulty that test the quality of the human soul. You never know the quality of the soldier till battle tries him. You cannot tell the hero from the coward on the parade ground. But bring them face to face with danger, set them in a trench where the only music they hear is that of whizzing bullets and bursting shells, and the difference soon becomes apparent. You can never tell the quality of a friend till trouble tests him. Paul never lacked for friends so long as things went well with him, but when danger menaced him one after another found it convenient to leave him. But *one* stood true! The beloved physician stood by him to the last. "Demas"—he was grouped with Demas in the Epistle to Philemon—"Demas hath forsaken me. . . . Only Luke is with me." Luke was no fair-weather friend.

In ancient art, as I dare say you have read, friendship was depicted as a young

man, bareheaded and rudely attired, to signify activity and readiness for service. Upon his garment's fringe was written "Death and Life," as signifying that in death and life, friendship is the same. On his forehead was inscribed, "Summer and Winter," meaning that in prosperity and adversity, friendship knows no change. Across the heart were written the words, "Far and Near," which expressed that friendship is not impaired by time or distance. Luke answers perfectly to that figure of friendship. He was a friend for far and near; time and distance made no change: for summer and winter; prosperity and adversity make no difference: for life and death; danger could not frighten him from Paul's side. Amongst the faithless, faithful only he. At the risk of death he remained by Paul's side, ministering to him both in body and in soul to the very last. "Only Luke is with me."

And back of his faithful friendship and accounting for it lay a *steadfast faith*. It was not simply affection for Paul; it was devotion to his Lord. Other people left Saint Paul because they did not want to be known as Christians, because they were not prepared to risk death for their faith. Luke remained on, not only because he was attached to the Apostle, but because he was not ashamed of his Lord and because his faith was dearer to him than life itself. In other words, Luke was more than the bravest and staunchest friend the Apostle possessed; he was a faithful and loyal lover of his Lord, a brave soldier of the Cross. He was not ashamed of Christ. He refused to haul his colors down; he nailed them to the mast by remaining in Rome by the side of the Apostle in those dreadful days. Like his great Master, Luke was willing to count all things but loss for Christ. He was the kind of servant and disciple and soldier that Christ wants. He was faithful unto death. He was the kind of servant and disciple and soldier that the Lord wants us to become. He wants friends who will stand by Him in foul weather as well as in fair. He wants soldiers who will not flinch when dangers threaten on every side.

Are we prepared to be the kind of servants and soldiers Christ wants? Are we prepared like this man Luke to be "Stedfast, unmoveable, always abounding in the

work of the Lord"? Are we prepared to nail our colors to the mast and to stand by them to the finish? They say that in the war, happily now over, some of our British soldiers, especially the soldiers from some of our great dominions, were pledged to the policy of "No surrender." They would fight and die where they stood, but they would not yield. That is the kind of soldier Christ wants. I wonder whether we are pledged to the policy of "No surrender," whether we are willing to pledge ourselves to it. I know it means risk and it means danger; but I would remind you that if you face the risks, the same Christ for Whom you take them will enable you bravely to face them.

Man can do all things through Christ. Luke faced the terrors of the Roman prison and the risk of the block, through Christ. Martyrs have braved fire and sword through Christ. People in these days have mastered inherent weaknesses and played the man in face of temptations manifold, through Christ. Our Lord never demands anything but that He gives the strength wherewith to meet it. He always gives what He demands. He asks loyalty, but He will help us to give it. And here as we think of this man, "Only Luke is with me," who risked everything and stood by Paul to the finish, I wonder whether those of us who name Christ's Name are ready to pledge ourselves to the same kind of allegiance.

You remember in Bunyan's immortal dream the man with the inkhorn who was standing at the entrance to the House Beautiful, but between the gate of the house and any pilgrim wishing to enter, there was a mob of armed men determined to stop his passage, and how some lingered on the outside fearful of those armed men who stood between them and the gate. But Bunyan noticed one man, as he says, of a very stout countenance who said to the man with the inkhorn, "Set down my name, sir," and who then battles his way in spite of buffeting and blows, and at last wins the palace gate and hears from the roof the voices saying, "Come in, come in, inheritor of eternal glory." The armed men, the preventers, are there still, but are you ready like that man of stout countenance and stout heart to say, "Set down my name, sir"? Will you be the

kind of soldier, steadfast and loyal to the finish, that Christ wants you to be? Brave men in the war got medals and crosses and honors. Brave soldiers in Christ's great war get crowns. To Luke and to all who like him are faithful unto death He gives the crown of life. And our Lord wants servants and soldiers of that brave and steadfast sort.

I read this little poem in a Canadian paper. It was written in the time of the war, and it refers to the call that our Empire made in the critical hours of the war.

"Hark! I hear the tramp of thousands,
And of armed men the hum;
Lo, a nation's host have gathered
Round the quick alarming drum,
Saying, 'Come, freemen, come
Ere your heritage be wasted,'
Said the quick alarming drum.

"Let me of my heart take counsel.
War is not of life the sum;
Who shall stay and reap the harvest
When the autumn days shall come?
But the drum echoed 'Come!
Death shall reap the braver harvest,'
Said the solemn sounding drum.

"What if mid the cannon's thunder,
Whistling shot and bursting bomb,
When my brothers fall around me,
Should my heart grow cold and numb?
But the drum answered 'Come!
Better there in death united
Than in life a recreant. Come!'

"Thus they answered, hoping, fearing,
Some in faith, and doubting some,
Till a trumpet voice proclaiming
Said, 'My chosen people, come.'
Then the drum, lo, was dumb;
For the great heart of the nation,
Throbbing, answered, 'Lord, we come.'"

And they came in their millions to fight the cause of truth and right.

And another Voice is sounding forth to-day, calling to another and holier warfare. "The Son of God goes forth to war." And He is saying, "Whom shall I send, and who will go with Me?" It is a war; it is a stern warfare. It means peril, toil and pain. Are we in the mood to answer, "Here am I; send me"? Are we, His called and chosen people, ready to say this morning, "Lord, we come"? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

THE MAKING OF A GREAT TRADITION.*

VII. THE COURAGE OF FAITH.

Rev. Harris E. Kirk, D. D.

Seeing then that we have such hope, we use great plainness of speech. 2 Cor. iii. 12.

These are very comprehensive words, and when we realize their relationship to the intellectual and social conditions of Paul's time we can easily see how radical the statement is.

In the first place, it might be taken to mean that the more definitely a man believes in Christ, the franker he is in facing the implications of that belief. That is, that simplicity is a quality of deep thought. If you do not know a thing very well, you will speak confusedly about it; the better you know it the clearer will be your speech. True knowledge of God will always teach the stammering tongue to speak plainly. That was the great contribution of John Wesley to the religious life of our age. He believed that if a man had a religious experience he would know it and know it in such a way that he could tell other people about it.

But that is not Paul's meaning here. What he means is something even more important. He means that because of a definite and clear-cut faith in the Lord Jesus Christ, he has the courage to face the adverse conditions of his time in the thought life and in the social life of the world that were doing a great deal to hinder the progress of the Gospel. He means that because of a certain definite belief he has the courage to open his mind toward every conceivable objection to the validity and truth of that belief, that he has not hesitated to go among all classes of people, to listen to all kinds of philosophies and theories, to "become all things to all men," in that he has become sympathetically inclined toward every current of opinion and every form of practice and every religious tradition of his time; and that his ability to live in the wide-open world, to face the world with a certain noble hardness, and with a certain engaging frankness and fairness, is rooted and grounded in his absolute and unshakable persuasion of the reality

and all-sufficiency of Jesus Christ. That is what I mean by the courage of faith.

Now what were some of these things that Paul spoke so plainly about? Let us take two of them. They were both great forces in the mind and life of the world. They were fighting Christianity, and traditionally they had a better position than Christianity, and superficially they offered much larger compensations and rewards than Christianity. One of the things about which he uses the greatest plainness of speech is the Jewish conception of religion, which he of course identifies here with the law. Now he tells his hearers—all over the Gentile world he is telling it—that Judaism has fulfilled the will of God; that it is a great blessing to the world, that it has brought the world to a position where it can understand Jesus Christ; but now the law of Moses is completely set aside; it is fulfilled, it is abolished, it is done with; and all those legalistic and moral disciplines that have hitherto held the world under a certain restraint, and have shaped up the conscience and life of people in a certain direction, are now set aside and abrogated because Jesus Christ has fulfilled the law and has come to take its place.

It took a great deal of courage to say that, because the religion of the Jew was very old. It was magnificently entrenched in tradition. It had a most elaborate and appealing ritualistic form which attracted the attention of multitudes. It was intimately related to the history of a great race. More than all, it had, externally at any rate, accomplished certain results, and there was a well-defined conviction in the minds of thoughtful people that if you destroyed the authority of the law of Moses you took the moral restraints off men, and they would become lawless and licentious. There were parties in nearly every one of the little Gentile churches that acted on that supposition.

Paul deals with that particularly in the sixth chapter of Romans. He frankly admitted there would be weak people and vicious people who would misconceive Christianity. But the thing that concerned him was this, that a Christian community

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founded upon a loving and obedient relation to Jesus Christ would do for a man, and through that man for the world, what legal obedience to a law could never do; and so he used the greatest plainness of speech about that conception of life. And he used it, you see, at a time when it was extremely dangerous, where it meant opposition, misunderstanding and, on occasion, serious persecution.

He used great plainness of speech also about Greek culture. There was a culture the rarest the world has ever produced. We are still living under its beneficent influence. And with that influence the Apostle was never inclined to find fault. But the influence of Greek culture on the Græco-Roman world was to produce a great host of what might be called impressionists, people who had a very shallow conception of life, and who concealed their ignorance from themselves by the use of superficial and attractive phrases. They were in love with what they called knowledge. That was particularly true of this Corinthian Church. And if Paul had been living in our day he would have said it is the special vice of the American Church to substitute talk, so-called clever epigrams and brilliant phraseology, for realistic moral righteousness and spiritual relationship. That was the difficulty in the Corinthian Church. Paul made his frontal attack on that position. He admitted that knowledge was a great thing, but, says he, knowledge at its best puffs up a man, while love builds up; and a new spirit and a new principle had come into the world. He cut straight to the roots of the whole contention; and for the purpose of knowing the ends of life completely set aside the enormous accumulation of Greek learning and Greek culture, as well as the Jewish contribution.

And how did he describe that? He said that both the culture of the Greek and the law of the Jew belonged now to what he called the weak and beggarly elements of the world. That is a reference to that curious superstition which still haunts the minds of leisured, cultured people in our day; that the world is full of spirits and those spirits are everywhere, and you have to sustain certain relations to those spirits. The "elements of the world," they were called. And Paul saw in the streets of every city

he visited bearded philosophic humbugs who were trading on the ignorance and superstition of their time and retailing for a consideration the worn-out platitudes of an older and wiser age. And he said this law of the Jew and this culture of the Greek are exactly in that position: they are going about the world wearing the faded and worn-out garments of nobler times and trying to trade on the superstition and shallowness and moral cowardice of this all too indulgent age.

Over against this he set the tremendous conception that Christ Jesus had made us free under the discipline and tuition of the Holy Spirit. "Where the Spirit of the Lord is," he says, "there is liberty." And because he had that faith in all its magnificent comprehensiveness, because he believed that salvation was a thing worth thinking through to the very roots, he could go out—the most radical man the world has ever had in the service of Christ—and cut down into the very heart of every problem and destroy once and for all the tyranny of those half truths which still haunted the imagination of his own age. And so he could say, "Seeing then that we have such hope, we use great plainness of speech."

There were no compromises; there was no disposition to use the qualifying phrase. He was not interested in a religion that had for its chief end what men call good fellowship, but a religion of spiritual singularity and vivid and fascinating holiness. He was not interested in a religion that would conform itself to the obsolete though dearly loved traditions of his own folk, but he was interested in a religion that would make a man free morally, spiritually and intellectually; and so he used great plainness of speech. Will you get that clearly into your minds? It is one of the fundamental thoughts for dealing with the problems of our own time.

You notice how very radical that was from Paul's point of view. Consider his antecedents. He was a thoroughgoing Pharisee, learned in the law of the Pharisaic school. He had enjoyed to the full the advantages of Greek culture. He was a Roman citizen, free born. All of the social, secular, intellectual and cultural influences of his time had gone to the making of this mighty personality. And yet Paul cuts the

very foundations from under his most cherished traditions and describes what he has hitherto regarded as his highest wisdom and his highest self-development as belonging to the weak and beggarly elements of the world, things that had been cast off and put aside by the life force of God's grace.

A man may hold this tremendous view of himself, he may hold to those timeless elements of the Gospel, the all-sufficiency of Jesus Christ and the self-evidencing power of a holy life, and may also, because he holds that, very frankly face the conditions and difficulties in the way of getting other people to understand his religious experience and to believe in his Gospel. He may hold that, I say, with great courage and great tenacity and yet be very much perplexed.

He may be perplexed about how he is going to get other people to understand it. He may not be able to see just how he is going to get the people of Corinth to believe in and understand his Gospel and apply it to their lives. You hear him saying here, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." That is to say, a certain amount of very grave perplexity may be in the heart of a man who has the most courageous faith, and his very perplexity may come from the frankness with which he deals with the competing forces of his own time, striving with Jesus Christ for mastery in the hearts of men.

I want to turn your minds without any further comment on this to the consideration of these lectures that I have been giving here. I have recognized very clearly the decided limitations under which a course of discussions of this character could be given at Northfield. And I want you definitely to understand that I came here deliberately for a purpose. I did not come to preach a series of sermons. I came here to take a much more undramatic and much more unpleasant rôle. If the soil, the rich soil of the land, could only have a consciousness, it would say of its seasonable experiences: "I love the sower because he enriches me and gives me a chance to reproduce myself. I love the reaper because he helps me market my product and also relieves me of my burden. But I do not

like the plow, because the plow digs up my surface and exposes me in the tenderest parts of my nature to strange forces of the world; and I do not like the harrow, because it reduces my surfaces to the dead level of conformity." Now I am not a sower and I am not a reaper, but I try to be a plow and a harrow, and of course the soil has been complaining, and it has been intimated to me frequently that people have said, "Why, that man is discouraged, he is distressed, he is perplexed, he is a pessimist.

What is a pessimist? A pessimist is not a man who frankly faces the serious difficulties in the way of doing a right thing. He is not a man who, in the face of a frank understanding of those difficulties, confesses that at the present moment he is very much perplexed. But a pessimist is a man who in the face of those difficulties confesses that he has no remedy for their solution and knows no remedy that will solve them. And that is exactly what they said of Paul, "Why, this man is a pessimist; he is a kill-joy." The Corinthians wanted to hear all about good fellowship. Why should they quarrel over the academic question of Resurrection? "We are all saved"; that is the modern layman's point of view. "We have our faith. What is the use of quarreling over distinctions that concern only gray-bearded men in the theological seminary—between the Deity of Christ and the Divinity of Christ, or the Resurrection of Jesus as a physical phenomenon or as a spiritual renaissance—when we can all get together in cultured drawing-rooms and indulge in the pleasantries and sophistries of a modern dilettante culture and enjoy the brotherliness of man?" Paul says: "Hold on! Just see where that sort of thing carries you. You use your minds like a wastebasket. 'Evil communications corrupt good manners,' and if you begin to think about the Resurrection like that, in a little while you will lose your faith, and then where will you be?"

Our sermon-saturated, complacent churchgoers regard any kind of preacher who has the power to make them uncomfortable as a pessimist, and anyone who forces them out of the place where they have been complacently living all their lives and turns their minds on the portentous facts that are sur-

rounding our Church to-day, is called a discouraged man.

It is not because of the strength of your faith that you are unwilling to face this; it is the proof of the shallowness of your hold on Christ that you should be cowardly and discouraged whenever you hear the mutterings and rumblings of that mighty storm, which after all will prove the genuineness of those things which you have in your life. I never felt so sure of myself and my Gospel in my whole life as now. I never felt so sure that Jesus Christ would save the world. But I never felt so perplexed about the dalliance and stupidity and complacency of the church people as I do now. And if that makes you uncomfortable, then in God's Name remember it is exactly what I came here to do.

I want to mention four things underlying this course of addresses—I am not going to enlarge on them—that you have got to consider, and consider with a wide-open mind; and they are going to make you intensely perplexed, and some of you very uncomfortable.

The first is this: The perilous position of Protestantism to-day in view of the changing character of our society. We are moving out of an individualistic society that was largely strengthened by Puritan traditions and English conservatism, that attached the greatest importance to the continuity of thought, that had a very clear idea of the function of creeds and of orderly processes of life, a life clustering around the provincial influences of the home and the school and the old meetinghouse and all that sort of thing, a churchgoing community—we are passing out of that into a collectivistic society. Homogeneity has almost completely left our great congested centers, and what we have in place of it is a kind of heterogeneous mass of different tongues and different ideas, where people are not capable of understanding, even if they care a bit—which they do not—for our traditions; where they are trying to begin life *de novo*, and where they have brought other traditions that are quite different from those we understand. Our Protestantism, believe me or not, has always been a part, and must essentially be a part, of the social system in which it was born. And when you discuss the fate of the prayer

meeting and the fate of the family altar and the fate of divine service, when you discuss all of the changed conceptions of the ministry and of the Church, you are dealing with phases of the opinion that is being born out of increasing friction and collision between individualism on the one side and collectivism on the other.

The second thing is this: The growing influence on the policy and life of the Church of unconsecrated, unsaved business men,—men who think in horizontal rather than in perpendicular lines, who will give millions for movements, but not a penny for restitution, and whose whole conception of the function of the Church is that it can be organized like a boiler factory, and if you have typewriters enough and stationery enough and rabble rousers enough and movements enough,—it is just a question of money and a question of men. It is the influence of the unconsecrated business man on the policy of the Christian Church in this country that is doing so much to neutralize nearly everything else that we are doing. We have got to convert this man. We have got to get hold of this Jacob and get him, somehow or other, to Jabbok. He is a hard customer. He gets over the Jabbok by airplane nowadays with no struggles; and I sometimes think—I hate to think it—that only a Shechem experience and a broken thigh will send him limping to Bethel.

The third thing to remember is this: That much of the intelligence and much of the moral and social passion of our age are going straight by the door of the Church, which has not the slightest connection with it. It has got to be recaptured. And I would like you thoughtful people, younger people, ministers especially, to consider the influence of emancipated women on that conception. This whole woman movement holds very large possibilities of blessedness to civilization, but it is also full of grave peril. There was a time when the woman would bring her life and her intelligence to the Church. She was and is yet the most active worker in the Church. But you take the modern woman. "Why," she says, "do you think I am going into this Ladies' Aid stuff? Oh, no. Why, it is not intelligent enough, it is not big enough. Do you think I am going to spend my life in making

quilts for the heathen and doing that sort of thing?" There she is; and it may be that in the next generation it will be the man rather than the woman who is the principal conservator of the Church. I do not know; but you think that out. Now do not call that pessimism. You just look at facts. You have girls right at your dinner table who are thinking such thoughts, and if you do not know it, it is because you have not listened to what they say. My seventeen-year-old daughter came home one day in a most violent state of anger. She said: "I am in revolt against these abominable traditions of woman's slavery to man. I hate it. I want you to understand that from now on I am an avowed disciple of Bernard Shaw."

We started a course of reading. She crumpled up at the first book, and it was over. But it will come again, and it will come stronger. What are you going to do with these children? What are you going to do with these boys and girls? God knows they are the most hopeful element in our society. They are going to be the thinkers of the world. And Jesus Christ is not going to let them get out of His hands. My point is this: What are we older men and women going to do to stabilize those young hearts and lead them along constructive lines? We have got to capture their intelligence; we have got to enthrall their social passion and bring it to the Cross of Christ.

Then it is perfectly true that to-day large masses of people distrust the Church. They distrust us because to some extent we deserve it. We seem to be catering to a certain class. We run away from the downtown sections with the greatest shamelessness, and say we are searching for the people. We are still looking for the *nice* people. If the nice people have an independent income, so much the better. I know that, because I live right in the heart of a great city. I would not move my church an inch if I had an Aladdin's lamp in the place. But there is only one hour in the whole twenty-four, six or seven days a week, that there is any quiet around it. There is no retreat to victory. It is the Demas-like desertion of Paul and Christ in the hour of their greatest and most wonderful need.

The fourth thing of course is this: We

Christians are greatly in love with a static, undisturbed type of piety. We do not seem to realize that society is taking an entirely new and original direction that calls for a dynamic type of piety. As I said to you, our churches produce characters that are stationary engines. What the world requires is locomotives. If we can get linked up to those fine, stable people, they can help us. Oh, they have power enough to run a great many people, but you know they have no mobility; they have no legs, they cannot walk; and the world is walking to-day, and we have got to walk with it. Christ's great word to the world is "Come," but His great word to us is "Go." How can a stationary engine *go*? It has no legs or wheels or track.

Now let us turn to a new consideration of this staticism of the modern Church. There is no better place in the world to discuss it than right here. Here we are. Ninety per cent of us belong to that type. Now what is our idea of our business in this world? We have the knowledge, we have the disposition, we have the light. But what is our idea of this great endowment of the good Lord? In very many cases we act as if the chief end of the trustee of the Gospel is to *enjoy* his faith. Of course, God wants us to enjoy our faith. But is that not in many cases just settling down upon the passion to repeat old emotions?

I have watched your faces now for three consecutive summers from the vantage point of this platform. When great men have come here who in former times stirred your hearts to spiritual aspirations, your faces would light up and your hearts were saying—perhaps in a language you did not wholly understand—"Oh, we are going to feel as we did twenty years ago. We are going to hear the old voices. We are going to repeat the old emotions. We are going to get back to Bethel." Yes, and, my friends, we are always disappointed with our Bethel. You cannot repeat old emotions. You can restore old relations, but that calls for something very different from emotions.

And yet our churches are full of people who do not want to be disturbed in the enjoyment of their faith. Here you are, sitting on the top floor of your home. You have all your friends around you. You are

having a nice time feeling good. A servant comes up and says, "Master, the house is on fire!"

"Oh, do not interrupt us," you say, "we are having such a delightful time. What do we care about that? It is down in the cellar."

Do you see? And so when Moses heard the Lord talking about Egypt he flatly said: "I do not want to hear about Egypt. I have been away from that place forty years. I do not like Egypt. I would rather enjoy the burning bush. It is so pleasant to be here." He regarded it as an impudent interruption.

So I have noticed it in my congregation. Whenever I have had the nerve to bring these thoughts into my pulpit, I have had the old saints stand and say: "Oh, brother, why don't you leave those secular matters out of account? We want to live in Beulah land." Well, some of you are there, and I would not for the world take you out of it. But those who have to bear the burden and heat of this present day are a long, long way from Beulah land. There is no lush grass and no exquisite visions of celestial cities on time's horizon over here; but rather, rugged paths and devils and doubting castles by the way, and many a broken soul. And we are a long, long way from Beulah land. We would like to live in the Twenty-third Psalm, but we are more at home in the seventh of Romans, and find our religious inspiration in the sixth of Ephesians. Enjoy your faith. Yes, He wants us to enjoy our faith; but when you sing the old hymns and look in the most complacent way towards the good Lord, I sometimes see Moses out there again with the habit of hesitation still upon him, even at the Red Sea, where the people are all frightened because of Pharaoh and the sea, and Moses says: "Now, my brethren, do not be alarmed. Stand still and see what the Lord is going to do." And God says: "That has nothing to do with it. You speak unto the children of Israel that they go forward. This is no time for a prayer meeting. You want to get to work and do the thing that needs to be done." Now that is our attitude. When you are asked to think, and to think until you become terribly uncomfortable, you want to hold a prayer meeting and repeat the old emotions, and you never

grow beyond it. And I tell you this, I think that habit unduly prolonged paralyzes the energies of the will and diminishes rather than increases the force of life, and it is the force of life that God is willing to bless.

Then there is the type of man that wants to *hold* his faith. We know that kind in all the churches, "defending the faith . . . once delivered to the saints," and defending it in the language of antiquity, which goes back to the sixteenth century and is strangely unlike the language of the New Testament, which is in many respects the language of ordinary, intelligent people. And they are waiting for the shibboleths. You want to hear the cover to cover business, you want to hear about the Atonement, and you have your doubts about a man because forsooth he has not said something about the Second Coming, and you have your ears all set for the particular point of contact with the whole scheme of tradition that you have inherited, and perhaps never sought to assimilate, which if you did assimilate would change and transform your character. We are literally bursting with principles and with ideas unassimilated. Our idea is to hold a faith and to get through to the judgment day with an unimpaired creed.

Paul's idea was that our fundamental business was to *propagate* a faith. We are not here to enjoy our faith or to hold our faith. We are here to propagate our faith. A man that is simply holding to the faith is exactly like the man in the parable that went and hid his talent in a napkin. Oh, yes, you will have it at the end of the world, but then you will get something else with it—wailing and gnashing of teeth, perhaps—and lose your Beulah land in the last hour of your life.

You cannot propagate a faith unless it is associated with living ideas, and ideas never live in a dead, sluggish nature, never. A great many preachers are trying to propagate the faith without ideas. It cannot be done. What are ideas? They are the hooks of our faith; they are the things that grip other people; they are the goads of faith that drive people to reflective thought. A faith without ideas is absolutely impossible to propagate any more than you can keep a volatile essence except you confine it within some rigid substance.

Therein lies, you see, the importance of theology, the importance of creeds. I am a High Churchman in respect to that. You ought to have just as much theology as you can, but some of us are not any bigger than thimbles, and we get full very quick. All right, do not try to hold any more lest you break; but, in God's Name, what you have, do assimilate and do use and make it the basis of your power to transmit that faith to other people.

If a false philosophy should get between the soul and Christ, it is our business to understand it and if possible remove it. And yet I hear ministers say, "All you need to do is to study the Bible." I can assure you that no one in this audience believes more in the study of the Bible than I do; but the man who studies only the Bible will never know human nature. A man of one book will soon be a man of no book. For after all, what you mean by the study of the Bible is your interpretation of it. I say, read everything under heaven that will give light on the human problem. Why should you not trust your interpretation of the writings of other men? I was greatly impressed in reading "Delane of the Times"—who was practically the uncrowned king of England for a generation—with the fact that in addition to all his intimate relationships to the leaders of the nation, he had brilliant and thoughtful observers going out in the streets and highways and among the masses listening to what people had to say about things. He was in touch with every phase of life, because he knew the power beyond all law is public opinion. And that is the sensitiveness that we require, the intellectual sensitiveness that we must have if we are going to understand our time. Propagate a faith, yes; but you have got to understand that there may be a false philosophy between that faith and a man's mind. Then understand the philosophy and get the thing out. There may be a false social system there. There may be the saloon. You all know that if you put the saloon out of business you do away with one of those great hindrances to the progress of the Gospel and you get a better chance at the hearts and lives of men.

But how foolish it would be for us with all our social and economic enthusiasm, to imagine that the end of the Christian is ac-

complished when he has done that thing! That is simply the means to the end: If you could eliminate all the external organizations of evil in the world, you would not be through your work, but you would be just in a position where you could begin your work. And your work is to reconcile men to God through the Lord Jesus Christ.

Now let me say this: Our great problem just now is to learn how to adapt our Gospel in its timeless aspects to these changing and perplexing times. What were the elements of that "great hope" in the Apostle Paul? There were two: His firm faith, based on experience of the all-sufficiency of the New Testament Christ; his equal confidence that though he might be unable to understand all of the intellectual, moral and economic difficulties that hindered men in the progress of life, at least he knew this always and under all circumstances produced the conviction of reality in the world, namely, a life of holy, sacrificial, personal service.

Look at the early Church for a moment. It had very little organization, but it did have an immense power of reproduction; and what was it? As Augustine puts it, "one loving heart sets another on fire." An organization, no matter how big or how little it is, is not a power, and never was a power. It is simply a device for the control of power. I am finding no fault with the highly organized conceptions of to-day in the Church except this: that the power they have organized is not always sanctified, and very often there is a substitution of organization for power. That is why nearly all these movements have failed to produce the results that their most enthusiastic advocates hoped they would. You cannot substitute anything for personal, loving service.

Let me in closing say this. We are living in a time very much like Paul's. It differs from Paul's time, in one very serious particular. Paul found his greatest receptivity in the Gentile world, among that rising class of people known as freedmen; and those freedmen corresponded in large measure to the growing, intelligent masses of to-day. They were the laboring classes; they were workmen. They were growing more and more intelligent and more and more refined æsthetically and more and more receptive of spiritual things; it was an age

of religious inquiry, of religious passion. And when he went out on the mission field, away from the sophisticated provincialism of the Jew, he found a larger expression of that strong saying of our Lord, that the violent were taking the Kingdom of God by force. That is, these faulty, unorganized, passionate, capable men, capable of courage, capable of new adventures, were pressing violently into the Kingdom of God, while the sophisticated, privileged men stood on the side and scoffed at it.

I think in some measure that is the characteristic of our own time. We all know how unresponsive our church people are to many of the teachings of Christ. Their complacency, their satisfaction with themselves, that immovable and shameless stupidity is something that fills me with the gravest kind of perplexity. They are like the children in the market place: there is always something they do not like. John comes with his stirring message, and they say he is unsocial. Christ comes with His wonderful interest in all kinds of people, and they say He is too social. They say John is a pessimist, and Jesus is a Latitudinarian; and there you are. And the explanation of that lies in the fact that those Pharisees in Jesus' time would not have taken Jesus or John on any terms.

Then our Saviour said, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." There are pressing up from the shadow land, multitudes of folk in all lands, towards government emancipation, towards the larger expression of self, towards the cultivation of their newly discovered capacities; and there is an immense religious susceptibility underlying it all that makes them amazingly accessible to the right kind of spiritual missionary work. No age when superstition has been rampant and when all kinds of novel cults have been sought after, no age that has been characterized by social unrest and discontent, has been an age without the most wonderful susceptibility to the Gospel of Jesus Christ. And in that sense these people are very near to the Kingdom of God.

But herein lies the difference. While Paul went out into that world with a brand-new religion, our Christianity itself is an

old religion. People think they understand it. People distrust the trustees. They are familiar with the Church and its methods. It is therefore absolutely essential that there should appear in the Church of Christ in these times so vivid a realism that the world again would know the difference between the Church and itself because it would know the difference between a godless and a Christ-filled life.

The elements are all here. You see what Paul says. He says, "Where the Spirit of the Lord is, there is liberty," there is freedom from anxiety and worry and fretting. Where the Spirit of God is, there is an unbroken center in the storm of life where men are completely at peace. Then he goes on to speak of the point of contact that would make that faith effective in his own generation, and he says, "We . . . have renounced the hidden things of dishonesty, not walking in craftiness." There is one of the fundamental things we must insist on in our preaching, that our membership in all grades of its life must live in accord with the searching moral imperatives of the will of Christ, renouncing the hidden things of darkness, abandoning double standards, getting rid of the craftiness and the subtlety of mere self-righteous hypocrisy, for that intense simplicity of moral reality that is unmistakably true wherever men see it.

The second thing: "Nor handling the word of God deceitfully." There has been a deal of that, in modern times. You know the modern business man with all his faults knows the meaning and value of precision. When he goes to build a machine, and the workman comes into the master mechanic's office and says, "This particular wheel here is all right;" he says, "Does it fit?"

"It practically fits."

"Well, that won't do," says the master mechanic. "You go and polish the thing and get it so it fits precisely. There must be an actual adjustment." Now your modern business man brings that same precision of thought to the test of our preaching, and he knows whether there is that actual adjustment of truth with conduct and purpose that is necessary to make a clean, silently working machine in your own life. In other words, truth, the love of truth and to be true to yourself to the very roots of your being, is something you cannot

hide from this man that knows precision. And so Paul says, the Word of God must not be handled deceitfully. If we have the moral courage, reinforced by moral reality, to tell our congregations the whole truth about themselves and about their practices and about their means of living and their means of spending, about the methods by which they have enriched themselves and the methods by which they profess to impoverish themselves,—if we go down to the roots of the matter without fear or favor we are certain in the end to win their confidence, though in the beginning we are going to make them terribly uncomfortable, and we are going to make ourselves perhaps equally uncomfortable.

Then he goes on to say that here is the point of contact with the great yeasty mass outside with its inchoate susceptibility, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God." We live in the secret being of our life in the presence of God, but God can use us only when we live that secret life in contact, in visible contact, with men.

So, I have sought here in this most clumsy way to gather up some of these impressions, and all I ask you in conclusion is this: that before you consider plans and means, drive out of your souls that craven fear of consequences; go back to the central sanctuaries of your life and scrutinize again its roots and its relations. And remember this: that "Where the Spirit of the Lord is, there is liberty," and where there is liberty there is frankness, and where there is frankness there is going to be power.

Receipts for January.

India's Child Wid-	14412	6 00
ows (Pandita	14413	2 00
Ramabai's Work	14414	4 00
Among):	14415	50
14411\$ 6 25	14416	5 00
	14417	3 00
	14418	2 00
	14419	3 00
Labrador (Dr. Gren-	14420	1 00
fell's Work in):	14421	2 00
14418\$ 2 50	14422	2 00
		\$ 49 50
Record of Christian		
Work (Free Dis-		
tribution):		
14407\$ 1 00	Religious Literature	
14408 10 00	in Prisons (Free	
14409 10 00	Distribution):	
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Our Book Table.

Beginners Department (The). By Louise M. Oglevee. Westminster Press, Philadelphia. Board. 94 pages. 50 cents net.

Home Department (The). By Minnie K. L. Karnell. Westminster Press, Philadelphia. Board. 96 pages. 50 cents net.

Senior Boy (The). By Eugene C. Foster. Westminster Press, Philadelphia. Board. 57 pages. 50 cents net.

These are three excellently bound books, treating of the work in the several departments mentioned, and written by Sunday school experts. They are both inspirational and technical in their treatment, and well worthy of a place in the teacher's library. Every Sunday school should have such a library open to the heads and assistants in every department. If special mention be made of any of these, the last in the list deserves a word because it treats of a phase of Sunday school work more often slighted. Mr. Foster has done an excellent bit of writing. He knows boys in the right way. Superintendents and teachers of older boys will find this full of suggestiveness and inspiration. It will bear frequent reading. It treats of the age that is critical in the boy's life, when he is won or lost to the Church.—S. C. H.

Celebrated Spies and Famous Mysteries of the Great War. By George Barton. The Page Co., Boston. Illustrated. Cloth. 345 pages. \$2 net.

The great sweep of events in the World War was

so tremendous and so tragic that many minor incidents made but passing impression and were soon forgotten, though full of mystery and tragedy. It requires an effort of memory to recall the amazing case of Bolo Pasha or of Robert Fay, of Madame Storch or Mlle. Mata-Hari, yet Arabian Nights had no more marvelous tales than those narrated concerning them in this book and widely reported in the public press at the time of their culmination. The incidents of the martyrdom of noble Edith Cavell are never to be forgotten. The mystery attending the disappearance of Lord Kitchener is recorded here, but not solved, nor is the truth fathomed concerning the Czar and his family at Ekaterinburg, or the reasons provoking the assassination of the ill-fated Ferdinand and his consort. But the record of these sixteen cases of thrilling interest will be useful for reference, as the history of the war takes final shape in the minds of men. Especially significant is its revelation of the methods of German propaganda and the skill of German spies. Perhaps there is danger that Americans, an easy-going, unsuspecting people, may too soon forget some of the episodes of which this book will serve to remind them.—*L. M. N.*

Christian Life and How to Live It (The). By W. H. Griffith Thomas, D. D. Bible Institute Colportage Association, Chicago. Cloth. 127 pages. 75 cents net.

The brief addresses and Bible readings formerly published in England under the title "Royal and Loyal" are now issued with some additions in the present volume. They are direct in their manner and full of good counsel for the growth in grace,—"a clear-cut message for days of confusion." They make helpful reading for the Quiet Hour.—*L. M. N.*

God's Faith in Man. By Frederick F. Shannon. F. H. Revell Co., New York. Cloth. 186 pages. \$1.25 net.

These sermons are rich and rare. There is nothing commonplace about them. They will live. In diction, illustration and mental grasp, they are of an unusual type, revealing the marked personality of the writer.

There is considerable variety of topic. Perhaps special mention might be made of "The Minister's Dictionary" delivered before the graduating class at New Brunswick Seminary in 1915. It is very keen, and at the same time a ringing challenge to the ministry.

Those who are acquainted with Dr. Shannon will welcome this new volume from his pen.—*S. C. H.*

Gospel and the New World (The). By Robert E. Speer. F. H. Revell Co., New York. Cloth. 313 pages. \$2 net.

Many books are appearing concerned with the problems of the Pacific, the Far East, and the relations of East and West. Some are written by newspaper men of the great cities of China and Japan, others by men who hold or have held government positions in those lands. These books yield much information and, in many cases, seek to enlist the reader's sympathy on this or that side of the Chinese-Japanese question. This present volume yields as much information as the above, does not seek to propagandize, and offers a solution, and that based on the greatest principle of international settlement ever uttered by any statesman, ancient or modern: "God . . . hath made of one blood all nations of men . . . to dwell on all the face of the earth."

Dr. Speer is in a position to secure data through channels such as foreign chancelleries have often envied. He not only has the data but he sees clearly their bearing on the vexed questions of racial harmony and international good-fellowship. No man has put the economic side of world politics better than this:

"Is it tolerable that in a world that God made, whose resources He made adequate to the needs of all His children, there should be great areas of mankind with superfluous supplies and other great areas of mankind, as Turkey and Persia and Russia, the Bombay Presidency, Rajputana, the Punjab, where hundreds and thousands of men, women, and little children are starving to death for lack of bread, while elsewhere there is abundance and to spare? Is it tolerable that there should be such a world? We have got to erect for mankind some agency of international service that will do for all men everywhere the work that the Spirit of Christ in His Church insists should now be done to Christ Himself, incarnate forever in the need of humanity."

Other world problems are as clearly seen and as boldly stated. And when they have been stated the author as boldly affirms that it is the Gospel alone, operating through evangelism, school, and hospital, that holds the solution. He buttresses his position with the verdict of many keen students of world problems and close observers of missionaries and missionary work, heathen as well as Christian.

After reading such a book one is led to say that the foreign mission boards of our churches are like embassies and legations to the Foreign Office of the Kingdom of Heaven.—*F. L. D.*

Grammar of the Greek New Testament in the Light of Historical Research (A). By A. T. Robertson, LL.D. George H. Doran Co., New York. Cloth. 1500 pages. \$7.50.

The third and definitive edition of this great work is now out. It represents four more years of revision and incorporation of fresh material. The index of Greek words has been doubled and is now practically complete. The conclusions of competent opinion declare this work to be one of the landmarks of American scholarship, a work which would have done credit to Scaliger or to the greatest scholars of the Renaissance. Professor Moffatt insists that it is impossible to speak too highly of it. Professor Gildersleeve characterizes it as nothing short of monumental. Professor Ryder of Andover describes it as representing a prodigious addition to our fund of knowledge concerning the New Testament. The *Outlook* sees in its publication an occasion of justifiable national pride. Others speak of its amazing erudition. All declare it to be the last word on the science of New Testament grammar and likely to be for decades. We can add nothing to this unanimous testimony save to urge its widest purchase and utilization.—*E. G.*

How Can I Lead My Pupils to Christ? By Edward Leigh Pell. F. H. Revell Co., New York. Cloth. 160 pages, \$1 net.

Though it is said to be the most unassuming of the author's thirty volumes, this book is "the most satisfying of them all in practical helpfulness." Persistently earnest and direct, it is wise and sound in its counsels and will be of great value to young teachers in the Sunday school. It is written out of actual experience and is sensitive to all the delicate phases of this vital question, safeguarding the teacher from the perils of excess of endeavor and of blunders in tact. Its purpose

is more than the formal decision of the pupil to unite with the Church; it seeks for him the acquaintance and fellowship with Christ. The spirit of the book is full of devotion to the Master and the passion of winning the children to Him.—*L. M. N.*

Last Passion Play (The). By Mary Catherine Smeltzley. Christopher Publishing House, Boston. Board. 45 pages. 75 cents net.

To remind the public of the decennial of the Passion Play of Oberammergau, which will not be observed in 1920, and to give account of her own impressions of it in 1910, the author has undertaken this pleasant little book. To those who have seen this last survival of the mediæval religious drama it will be of interest to renew their memories of the experience and the environment, as it is described with many less familiar details concerning the quaint old town and its inhabitants. If the Play is again presented, the book will be helpful to read on the way to Oberammergau, as a guide to the full appreciation of the remarkable spectacle.—*L. M. N.*

Lawyer's Study of the Bible (A): Its Answer to the Questions of To-day. By Everett Pepperrell Wheeler, A. M. F. H. Revell Co., New York. Cloth. 229 pages. \$1.50 net.

Every now and then we have a book on the Bible written by a layman, and from the layman's standpoint. The mental attitude of the lawyer in his approach to the Bible is always interesting. He is searching for evidence and comes with a mind trained to weigh evidence. Mr. Wheeler has the additional advantage of being a historian, and he has a tremendous interest in life as it is being lived in the world of to-day.

He is asking the broad question whether the Bible adequately meets the needs of our modern world. Various phases are studied such as socialism, war, judicial proceedings, labor and capital, strikes, etc. He shows how the Bible teaching points the only way to a solution. He has a chapter on the Church as a social factor. Here is a phase of Bible principles in action, and he shows what a factor the Church has been in social progress.

Perhaps the best chapter is the one entitled "Fatalism and the Individual." The Bible declares God's sovereignty. Mr. Wheeler traces the manner in which God has been ruling the world through individuals. The world is not shaped by dominant tendencies of an age, but single men change the destinies of nations. According to the Bible, God gives to men the power of choice and holds them accountable for the deeds done in the body. Possibly there is no truth more insisted on in the Bible than individual responsibility, and nothing is more evident in history than the dominant power of individual men over the movements of their day.

The Bible meets the needs of men. It reveals fundamental principles. They ring true. They stand the test. Such is the message of this book.—*S. C. H.*

Man God Tried to Kill (The). By William Edward Biederwolf. Glad Tidings Publishing Co., Chicago. Board. 175 pages. 75 cents net.

"For fifteen years it has been the privilege of the author to conduct the service of consecration for men on what is known as Indian Mound on the closing day of the Winona Lake Bible Conference. The talks contained in this volume are those delivered during the past ten consecutive summers.

Who that was present can ever forget some of the scenes witnessed? This mound among the trees is a hallowed spot for many of us, for it is here that we repented of our sins, and arose from our knees panoplied with the power of God for a new and holier life." With these words the preface opens. No better description of this remarkable little volume could be given. Rather a rare series of sermons. The scene and background of each can be visualized as it is read. It is interesting to note the cycle of themes from year to year, corresponding to rush of feeling in the author's own heart; first, the call for complete surrender with the emphasis on the man's own act. Next comes the heart cry after God with the emphasis on the work that God alone can do in the human soul. Then for two years the consciousness of sin, the recognition of man's failure. This is followed by a renewed emphasis on God's power. The last five sermons show a recurrence of these topics that may be abbreviated as follows: prayer, obedience, surrender, God, sin. Self-surrender is needed, but that is not enough. Sin enters, and then the turning back to God as the only Source of power.

It is a privilege to commend this volume to Christian people everywhere.—*S. C. H.*

Ministry of the Word (The). By G. Campbell Morgan, D. D. F. H. Revell Co., New York. Cloth. 222 pages. \$1.50 net.

The James Sprunt Lectures, delivered before the students of Union Theological Seminary (Virginia), are here offered to the general Christian public. The Scriptural conceptions of the Word and its minister are placed by the author in the crucible of his remarkably keen and analytical mind with generally clarifying and instructive results. If the offices of apostle, prophet, evangelist and pastor in the Church are not perpetual, he at least holds that one of these will in a general way constitute the channel of the activities of each true messenger of God. The discussion of the modern conditions under which the New Testament ministry must be exercised is scarcely as adequate as the earlier part of the book. Dr. Morgan realizes the influence of modern philosophy, but fails to point out its powerful bias in favor of naturalism and Unitarianism, while he does not mention the Higher Criticism at all, and has little or nothing to say about the social upheavals that the Church must face in an era of world-reconstruction. The author's evangelical spirit breathes through every page, and must have lent additional value to the discussions.—*E. J. R.*

Social Gospel and the New Era (The). By John Marshall Barker. Macmillan Co., New York. Cloth. 232 pages. \$1.75.

Professor Barker has given us here one of the best books upon the social functions of the Christian Church. He emphasizes the fact that "personal redemption is the key to social reconstruction" and that "a humanitarian altruism cannot be substituted for the Divine motive in social service." At the same time he rebukes that narrow individualistic piety which makes no attempt to Christianize the practical relationships of everyday life. By attacking publicly any abuse or neglect in community life which menaces public health or morals, and by stimulating Christian men and women to take the lead in all movements for community betterment, the Church will help bring about the Kingdom of God. The Church must teach people what the ethics of Christ are with regard to our economic life and politics and

questions of health conservation, and sex-relationships, and must cooperate with any other agency in applying these Christian principles. When the love of God is implanted in human hearts, it creates the spirit of self-sacrificing service which is the sole means of social progress.—*W. L. H.*

Spell of Alsace (The). By André Hallays. The Page Co., Boston. Illustrated. Cloth. 329 pages. \$3 net.

The Spell Series, of which the present volume is the latest, is already familiar, especially the delightful numbers dealing with France and Italy, written by Caroline Atwater Mason. M. Hallays' book contains the description of his own travels in Alsace. M. Fraprie has in his introduction supplemented this narrative with a sketch of Alsatian history and some account of events in this disputed territory during the late war. The book avoids mention of the great cities and prefers to dwell upon the lovely scenery of this charming region, and upon its small towns with their Renaissance architecture. The kings and queens of France often appear within its pages and an interesting account of Voltaire's sacrilegious receiving of the sacraments in a church in Colmar is given at some length. The illustrations from photographs are excellent.—*L. M. N.*

Tell Me A Story I Never Heard Before. By Mary Stewart. F. H. Revell Co., New York. Illustrated. Cloth. 283 pages. \$1.50 net.

These are capital stories, capably told. They are new, as the titles suggest, but they are old in their appeal to the child. Here are tales of goblins, and white elephants, and squirrels and dandelions, and other morsels as delectable to the childish palate. The myths and legends are of Ireland and China, France, Scotland and "somewhere." There is a moral to most of the stories which is all the better for not being too plainly tacked on. In the foreword the author tells how stories should be told and this is by no means the least valuable part of the book.—*H. P.*

War and Preaching (The). By John Kelman, D. D. Yale University Press, New Haven, Conn. Cloth. 216 pages. \$1.25.

Additional interest will be attached to these Lyman Beecher Lectures on Preaching for 1919 by the fact that the author has recently taken up the pastorate of the Fifth Avenue Presbyterian Church in New York, leaving the famous pulpit of Free St. George's in Edinburgh, which has sometimes been called the most important church in Christendom.

It was inevitable and proper that a course delivered just at the close of a great war should deal largely with the effect of that war upon our religious thinking, and consequently upon the preaching which is needed at the present time. This does not run through the entire book, however. The last four lectures are given to a discussion of the preacher as expert, as statesman, as priest, and as prophet, and many wise and helpful things are said, with only slight reference to the war.

But the first four lectures are entitled, "Reality," "Dogma and Experience," "Then Came the War," and "The Soldier's Creed." The third and fourth deal particularly with the problems of conduct and belief that were raised by the war, and Dr. Kelman writes out of a long experience at the British Front with the Y. M. C. A. In these

matters he keeps his head more level than some writers on the subject have done.

The second chapter presents for consideration the idea that the test of reality, and so the secret of interest, is experience. The author points out that all knowledge begins in experience, but tends to crystallize in dogmatic statements whose origin is forgotten. The Christian Church was founded out of the personal experience of the apostles, as is shown definitely in 1 John i. 1 to 3. The Reformation was a return from the artificialities of dogma and ritual to a living experience, and when theology again grew abstract a return came in successive revivals such as those associated with the names of Wesley and Moody. The actual teachings of the revival leaders, says Dr. Kelman, did not differ greatly from the dogmas of the dead orthodoxy whose slumbers they disturbed. But they brought those dogmas into vital connection with experience. So the war is only one more phenomenon in the world's history recalling men to the actual realities of life. The lecturer recognizes the dangers here, and says that only when the theologian has understood well what Christian dogma has meant to men and done for them is he at liberty to interpret it anew. The common man of to-day has no metaphysical system of theology in the background of his mind, nor can he be taught one. But the preacher must not only interpret to men the experience which they already have, but lead them out into the deeper religious experiences which are possible for them.

So much space has been given to summarizing this one chapter, because one of the most crucial points of religion to-day lies in the tendency in all branches of learning to use the method of experiment and experience as a basis of knowledge, and it is interesting to see just where a great preacher comes out when he deals with this subject. It is gratifying to see that he is not for cutting loose from the past, but merely for bringing home the Christian message in the most effective way possible.—*E. C. L.*

Why I Preach the Second Coming. By I. M. Haldeman, D. D. F. H. Revell Co., New York. Cloth. 160 pages. \$1 net.

The world-upheaval of the last five years, out of which has come the downfall of the Turkish domination of Palestine, sure to be followed by Jewish restoration under the mandate of England, has greatly quickened interest amongst Christians in the doctrine of the Second Coming of Christ. Dr. Haldeman's chapters are clear, trenchant, powerful and instructive, and if he had written nothing else, this book would give him a place amongst the evangelical leaders of America.—*E. J. R.*

BOOKS RECEIVED.

Bible for Home and School (The): A Commentary on the First Book of Samuel. By Loring W. Batten, Ph. D. Macmillan Co., New York. Cloth. 236 pages. \$1.40.

Church and Social Service (The). By John McDowell, D. D. Presbyterian Board of Home Missions, New York. Paper. 16 pages.

Church's Opportunity and Obligation (The). By John McDowell, D. D. Presbyterian Board of Home Missions, New York. Paper. 12 pages.

Christian Doctrine of Faith (The). Edited by James Hastings, D. D. Chas. Scribner's Sons, New York. Cloth. 419 pages.

"Come Ye Apart." By John Henry Jowett. F. H. Revell Co., New York. Cloth. 254 pages.

Conscripts of Conscience. By Caroline Atwater Mason. F. H. Revell Co., New York. Cloth. 156 pages. \$1 net.

Gospel and the Epistles of St. John (The). By James Alex. Robertson, M. A. Chas. Scribner's Sons, New York. Paper. 129 pages. 15 cents.

New Home Mission of the Church (The). By William P. Shriver. Presbyterian Board of Home Missions, New York. Paper. 34 pages.

Pathfinders of Civilization. By E. Fred Eastman. Presbyterian Board of Home Missions, New York. Paper. 15 pages.

Perils of Respectability (The). By the Rt. Rev. Charles Fiske, D. D., LL. D. F. H. Revell Co., New York. Cloth. 224 pages.

Practical Inter-Church Methods. By Albert F. McGarrah. F. H. Revell Co., New York. Cloth. 335 pages. \$1.75 net.

Presbyterian Christian Endeavor Manual for 1920 (The). By R. P. Anderson. Presbyterian Board of Publication, Philadelphia. Paper. 110 pages. 15 cents.

Presbyterian Handbook. 1920. Edited by Rev. William H. Roberts, D. D. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. Paper. 127 pages. 5 cents.

Price of Peace (The). By Ernest Milmore Stiles. E. P. Dutton & Co., New York. Cloth. 279 pages. \$1.60 net.

Prophetic Literature of the Old Testament (The). By Alex. R. Gordon, D. Litt., D. D. Chas. Scribner's Sons, New York. Paper. 121 pages. 15 cents.

Rebuilding Europe in the Face of World-Wide Bolshevism. By Newell Dwight Hillis. F. H. Revell Co., New York. Cloth. 256 pages. \$1.50 net.

Spirit (The): The Relation of God and Man Considered from the Standpoint of Recent Philosophy and Science. Edited by B. H. Streeter, M. A. Macmillan Co., New York. Cloth. 377 pages. \$2.50.

Stewardship of Life (The). Frederick A. Agar. F. H. Revell Co., New York. Cloth. 107 pages. 60 cents net.

War Romance of the Salvation Army (The). By Evangeline Booth and Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. Illustrated. Cloth. 356 pages. \$1.50 net.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

Those desiring to enter this Course should read the Foreword in the January issue. Answers to the questions should be sent each month to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J.

PAUL THE WINNER.

Scripture to be Read.

Deuteronomy vi. 1-25.

Acts vi. 1-15; vii. 1-36.

Galatians i. 13, 14.

Exodus xii. 1-14.

Questions to be Answered.

1. What can you find out about Gamaliel?

2. How far was Jerusalem from Tarsus?

3. What were some of the foolish laws and customs commanded by the Pharisees?

4. How do we know from Paul's own words that he had always conscientiously tried to do right in God's sight?

5. How do we know that he was more earnest than boys of his own age?

6. What does the inscription over the inner court prove as to the Jewish belief concerning the salvation of the Gentiles?

Subject for Meditation.

What are the supreme desire and aim of my life?

III. AT COLLEGE IN JERUSALEM.

At last the great day arrived when Saul and his father were to set out on the long journey to Jerusalem, the city of all Saul's hopes and dreams,—the city of the kings, the capital of the Jewish world, the Holy City with its wonderful Temple. His heart beat high and his eyes sparkled as he helped his mother prepare for the journey. For months she must have been spinning and weaving and sewing the clothes he was to take, but little did the boy realize all the loving stitches or the tears which must often have dimmed her eyes as she thought of his going so far away, and of how she would miss her loving, impetuous boy. We can imagine that his hands trembled so with excitement that he could scarcely fasten his tunic and sandals. Then with his warm cloak over his arm, he shouldered his pack, and hurriedly embracing his mother, started with his father on his long trip. It was hard for her to part with her boy, knowing that he would be a grown man before she saw him again. For a moment his own heart fails him as he thinks of going so far from home to live among strangers, but by the time they have reached the seaport ten miles distant, and are aboard the vessel which is to take them the greater part of the distance, he is so full of the new experiences and the thrill of adventure, that home

and mother are for a time forgotten. But we can well believe that before many hours at sea, he remembered both home and mother and wished he had never left them! However, as soon as the seasickness was over, he enjoyed the voyage and the different ports at which the vessel touched. At Cæsarea they landed, and proceeded the rest of the way on foot, with a donkey to carry their luggage.

The caravan journey from Cæsarea to Jerusalem was far too long for Saul, who was impatient to get to Jerusalem and see the fulfillment of his dreams. One night they must camp *en route*, but the following day would bring them to Jerusalem. Saul was almost too excited to sleep, but after his simple supper, he rolled himself in his cloak and lay looking at the stars and thinking, "To-morrow I shall be in Jerusalem!" He was much more mature than many boys of his age. He was so ambitious, and such a keen student, that he was in advance of most boys, even in those days when boys of thirteen were accounted as men. He had studied hard in Tarsus and now he was to attend the People's College in Jerusalem, and learn at the feet of the learned rabbi, Gamaliel, who was as gentle as he was wise. Thinking and dreaming of his future, with a thought of his mother so far away, the tired eyes soon closed, and the next thing Saul knew, the sun was shining and they were breaking up camp.

All day they patiently traveled, Saul peering eagerly around every curve in the road in hopes of catching a glimpse of the city in the distance. Toward evening the party turned the shoulder of a hill and stopped to gaze in wonder upon the city of Jerusalem, and the Temple gleaming in the rays of the setting sun. Never had Saul seen anything which so filled his soul with wonder and awe. The sight gave new strength to the tired limbs, and they pressed on to reach the city before nightfall. Pushing on they reached the massive archway and passed under it into the city. Saul was too tired to notice much until a good night's rest had fitted him for the excitement of his first day in Jerusalem and his first visit to the Holy Temple.

The next morning he and his father started early for the Temple, pushing eagerly through the crowds of people from every tribe and nation, for this Passover time calls to "the faithful," no matter how far distant. Reaching the Temple gateway, they remove their sandals and pass reverently within the enclosure, for this is considered "holy ground." They present their freewill offering, and their lamb without a blemish is sacrificed for them by the priest. That evening they meet with friends and eat of the Passover lamb in memory of God's deliverance of Israel from Egypt.

After the Passover week was over Saul's father took him to the Temple, that he

might enter upon his duties as a man, and also be presented to Rabbi Gamaliel as a student. After they had crossed the outer and come to the inner court, Saul read this inscription in Greek on a stone slab: "Let no foreigner enter within the screen and enclosure surrounding the Sanctuary. Whosoever is taken so doing will himself be the cause that death overtake him." With his head held high in conscious pride of race, Saul, the young Pharisee, passed up the steps and through the golden gates into the inner court of the men. In front of him was the altar of incense, through the smoke of which he could see the curtain which hid the Holy Place, and beyond that he knew was curtained off the holiest place of all, where even the High Priest was permitted to enter but once a year. Over in one corner of the inner court could be seen a group of students sitting at the feet of a rabbi. Saul was attracted by his kindly, earnest face, and was delighted to learn that this man was the great Gamaliel.

The course of instruction which Saul was now to take up, that he might become a rabbi, was a careful study of the Scriptures with the explanations of sages and noted masters. Much that he studied must be memorized; disputed points could be freely discussed, and scholars as well as teachers were allowed to fire questions at each other which sharpened the wits and broadened the minds. Saul developed tact, keen logic, a store of clever ideas and an original way of stating them, also a wonderful memory. His knowledge of the Scriptures was one of the greatest secrets of his power in his later life.

Saul was studying to be a religious teacher; was he truly religious himself, or was he simply studying to please his father, without any real desire after God and a life set apart to His service? From all we know of him, and from his own statements, he had always been a conscientious, serious-minded boy. His greatest desire was to merit God's approval. It is well that Gamaliel was chosen as his teacher, because much of the teaching of the Pharisees led to the seeking of the approval of men by outward goodness, while the inner life was rotten to the core. Many of these religious teachers were absolute hypocrites, deceiving men by their outward show of piety, but God saw the wickedness of their hearts. Saul sought to have his life perfect in God's sight, and so he carefully conformed to the multitude of rules for life and conduct, believing that if one man kept the law perfectly for a single day, the Messiah would come. In this hope, Saul took up the burden, and tried to remember and to obey the thousand or more foolish rules which had been added to the Law of God by many teachers. Here for a time, we will leave him to continue his studies with his wise and gentle teacher.

THOUGHTS FOR THE QUIET HOUR.

MARCH, 1920.

Monday, 1st. *They took knowledge . . . that they had been with Jesus. Acts iv. 13.*

Do you realize that there are those who never will see the Lord Jesus Christ unless you reflect Him, unless your life is the mirror in which they shall see the Master and shall come to know His beauty and power to save?—*C. A. R. Janvier.*

Tuesday, 2nd. *I will bless thee, . . . and thou shalt be a blessing. Gen. xii. 2.*

Blessed of God that I may be a blessing, —in the home, on the street, in the shop; everywhere, all the time and to everybody; by the unconscious effect of what I am and in the deliberate and premeditated things that I do for others,—in everything a blessing.—*N. Fay Smith.*

Wednesday, 3rd. *That the life also of Jesus might be made manifest in our body. 2 Cor. iv. 10.*

I do not know why the life of Christ should not radiate through you and through me until not one of those who come in contact with us should ever be quite the same afterwards. But the window is vacant and will not be filled with its full beauty unless you take your place and do your full part; then working together, each of us in his or her small way, in the one great plan of God, shall give the hall of the King a new beauty because we together carry out His will.—*Cleland B. McAfee.*

Thursday, 4th. *Bring forth fruit with patience. Luke viii. 15.*

Marvelous opportunities call each one of you; as it took Paul a long while to reach his content, so it may take you some time. Fruit is never immediate. Do not be disappointed because you hear much about the joys of Christian living, and say, "I have not attained to them." We plant a tree and then wait year after year before the fruit comes on it. To you the fruit may be delayed; but keep near to God.—*J. G. K. McClure.*

Friday, 5th. *And they were all filled with the Holy Ghost. Acts iv. 31.*

Many devoted servants of our Lord are tormenting themselves with the fear that they are not "spiritual," or "Spirit-filled," simply because they are not accomplishing certain tasks or achieving certain results which they have placed before themselves arbitrarily. "They were all filled with the Holy Ghost," but none of the one hundred and twenty could preach like Peter. Your work may not be great; your duty may seem to fail, in the eyes of the world. Yield yourself to Christ, and His Spirit will enable you to do what is better than any self-selected task,—His holy will.—*Charles R. Erdman.*

Saturday, 6th. *Ye are my witnesses, saith the LORD, that I am God. Isa. xliii. 12.*

You are responsible to represent Jesus Christ to-day.—*Robert E. Speer.*

Sunday, 7th. *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt. xi. 29.*

How novel the connection between these two words, "Learn" and "Rest"! How few of us have ever associated them—ever thought that rest was a thing to be learned; ever laid ourselves out for it as we would to learn a language; ever practised it as we would practise the violin! . . . The last thing most of us would have thought of would have been to associate *rest* with *work*.

What must one work at? What is that which if duly learned will find the soul of man in rest? Christ answers without the least hesitation. He specifies two things—meekness and lowliness. "Learn of me," He says, "for I am *meek and lowly in heart: and ye shall find rest unto your souls.*"—*Henry Drummond.*

Monday, 8th. *Come unto me, . . . and I will give you rest. Matt. xi. 28.*

Rest to the mind with its conflicts; rest to the heart with its longings; rest to the

conscience with its burdens; rest to the will with its struggles.—*Henry G. Weston.*

Tuesday, 9th. *The Father . . . loveth you. John xvi. 27.*

Say it to yourself in the morning; repeat it at noontime; let it be the sweet psalm of your evening hour. Worry will vanish, fear will retreat, and discouragement will cease to be, when you stand in the radiant certainty of your faith and say, God loves me!—*Ozora S. Davis.*

Wednesday, 10th. *To day. Ps. xcvi. 7.*

With every rising of the sun
Think of your life as just begun.
The past has shriveled and buried deep
All yesterdays. There let them sleep;
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but to-day,
Woo it, and teach it to obey
Your will and wish. Since time began,
To-day has been the friend of man;
But in his blindness and in his sorrow
He looks to yesterday and to-morrow.
You and to-day! a soul sublime,
And the great pregnant hour of time,
With God Himself to bind the twain;
Go forth, I say; attain! attain!

—*Selected.*

Thursday, 11th. *A just God and a Saviour. Isa. xlv. 21.*

When you talk to Him and when you turn to Him in your affliction and in your misery and in your doubt, believe that He understands you, because He has been through it all. Believe that He is intimate with you, because it was for that purpose that He came into the world at all and so related Himself to each of the sons of men that they would, whenever they thought about Him, think, "Here is my Friend, my Brother, my Saviour, as well as my Lord."—*John Gardner.*

Friday, 12th. *The love of Christ, which passeth knowledge. Eph. iii. 19.*

Suppose our Lord had yielded to temptation in the wilderness? His trial was even more real than yours: all the plans of centuries, all the sufferings and hardships of that mighty host of prophets and martyrs would have been rendered useless. It was because He was His Father's Son that He remained true. And He is both our Lord and our Example. As He helped God, so

can we in His strength. Every prayer, every word of testimony, every earnest effort we put forth is making it just so much easier for God to finish His work of love.—*Harris E. Kirk.*

Saturday, 13th. *The LORD was ready to save me. Isa. xxxviii. 20.*

When Satan knocks at the door, I send Jesus Christ to open it.—*Melvin Trotter.*

Sunday, 14th. *Seeketh thou great things for thyself? seek them not. Jer. xlv. 5.*

"Great things" are not necessary for the attainment of great character. This is strikingly manifest in the pattern life—the life of our Lord. For thirty years that life was entirely uneventful, unhistorical. He lived in a village, mixed with peasants, wrought at the bench, dwelt in a cottage. There was no great trial, like the temptation in the wilderness; no moving triumph, like the palm-strewing; no ecstasy, like the transfiguration; no humiliation, like the crown of thorns; no grief, like Gethsemane. Without dazzling episodes . . . He grew into the fullness of that supreme character which commands the admiration and reverence of mankind. It is most encouraging to the obscure million to know that the noblest life attained its last completeness in the tamest scenes, unprompted, undisciplined by anything extraordinary.—*W. L. Watkinson.*

Monday, 15th. *I am with thee, and no man shall set on thee to hurt thee. Acts xviii. 10.*

You have the spirit and the stride of a conqueror when you are certain that you have with you the omnipotence of the Almighty God.—*Charles Goodell.*

Tuesday, 16th. *Isaac went out to pray in the field at the eventide. Gen. xxiv. 63 (margin).*

In his chamber . . . [Daniel] kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Dan. vi. 10.

It is a great help to have some definite time when we shall think of God, and some definite place where we shall think of Him; a part of the fixed programme of our life, as invariable as the hour of our breakfast, or the street and number of our place of business.—*William R. Richards.*

Wednesday, 17th. *And sitting down they watched him there. Matt. xxvii. 36.*

One of the glaring weaknesses of our age is that we do not sit still long enough or listen intently enough for God to teach us what He is wanting us to know. Let us center our attention upon the Cross of Christ and ask ourselves what it is that we are beholding. God help us by His Spirit that we may not, as those Roman soldiers, be so concerned about material gain, nor so deadened by the fact that the scene is such a familiar one to us, that we shall look upon it unmoved!—*D. H. Rolston.*

Thursday, 18th. *Lord, teach us to pray. Luke xi. 1.*

"He who rises from his prayer a better man, his prayer is answered." He who rises from his prayer further on than when he knelt down to pray, his prayer is answered. In every prayer of ours there ought to be an advance of character, a mastery of evil, a settling of ourselves upon the greatest, the strongest and the surest things.—*John Kelman.*

Friday, 19th. *I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jer. xxxi. 3.*

Oh, to what depths God's love descends! It is just like the sunshine, the rays of which descend into the gloomy, dark, creepy places of the earth, into the lanes and alleys of the cities, into the dark pools of miasma, and act with tremendous power. So God's love comes down to all classes of men, to the prodigal and the elder son, to the publican and the sinner, to rich and poor, and draws with tremendous power. "Thou hast loved my soul from the pit of corruption."—*Russell Cecil.*

Saturday, 20th. *Present your bodies a living sacrifice. Rom. xii. 1.*

"Present your bodies a living sacrifice." As we do this, God will meet with us by appointment.—*G. H. C. Macgregor.*

Sunday, 21st. *Thou knewest my path. Ps. cxlii. 3.*

I thank Thee, Lord, for mine unanswered prayers—

Unanswered save Thy quiet, kindly "Nay";

Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but Thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me
sound
The secret treasuries of pain,
And in the moans and groans my heart oft
found
The Christ again.

I wanted wealth; 'twas not the better part;
There is a wealth with poverty oft given,
And Thou didst teach me of the gold of
heart,
Best gift of heaven.

I thank Thee, Lord, for those unanswered
prayers,
And for Thy word, the quiet, kindly
"Nay."
'Twas Thy withholding lightened all my
cares
That blessed day.
—*Oliver Huckel.*

Monday, 22nd. *I seek not mine own will, but the will of the Father which hath sent me. John v. 30.*

Spread out your petition before God, and then say, "Thy will, not mine, be done." The sweetest lesson I have learned in God's school is to let the Lord choose for me.—*D. L. Moody.*

Tuesday, 23rd. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. Eccles. v. 2.*

Consider with what rash hastiness, unprepared thoughts, preoccupied minds, and unexamined lives we often rush into God's presence and out again.—*Harry E. Fosdick.*

Wednesday, 24th. *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. Isa. l. 4.*

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." The Bible expects to find us in weary moods. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength." That is what you and I want—renewal, recreation, the freshening of the stale spirit and the stale

duty, renewal of the jaded spirit and the exhausted resources. "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." . . . There lies the secret of "endurance," namely, the fellowship of the everlasting God.—*Charles Brown.*

Thursday, 25th. *Heaviness in the heart of man maketh it stoop; but a good word maketh it glad. Prov. xii. 25.*

It is a joyous thing that through the blessing of Almighty God our tongues can become blessings to others.—*A. F. Schaeffler.*

Friday, 26th. *Let us run with patience the race that is set before us. Heb. xii. 1.*

True, alas, too true, into every life trials come, upon every shoulder crosses are laid! Each heart knoweth its own bitterness. To bear our daily burdens, to fight our daily battles, few things will help more than to get a vision of the patient Christ, and inspired by such an example, strengthened by His grace, we too will be the better enabled to "run with patience the race that is set before us."—*J. R. Davies.*

Saturday, 27th. *Be not far from me; for trouble is near; for there is none to help. Ps. xxii. 11.*

The appeal is not to a far-off God, but to One who is already near at hand. When trouble is hard at hand, God is more so. He presses into our lives in direct proportion to our needs.—*Bishop Brent.*

Sunday, 28th. *I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. iv. 7.*

Are you and I willing to take our share of hardship with Jesus Christ? I ask that question; I put it to myself every day. Am I a soldier of the Cross? Am I a follower of the Lamb? Am I going through the drill, or am I a part of the army? Am I walking around the parade ground, or am I on the battlefield? Am I one of the militia that likes the uniforms and the music, but who has absolutely no intention of seeing active service, or do I belong to

the regulars and expect to take my place in the firing line? When I became a Christian, was my act of bravery already achieved? Was everything that comes afterwards only in the line of the day's work? Can it be said by me when I have done, "I have fought a good fight, . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day"?—*Raymond Calkins.*

Monday, 29th. *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.*

The temple of the Lord must be clean before it can be filled with the glory of His presence.—*Samuel Chadwick.*

Tuesday, 30th. *I will tarry at Ephesus. . . . For a great door and effectual is opened unto me, and there are many adversaries. 1 Cor. xvi. 8, 9.*

"There are many adversaries"—and. . . . The vital worth and trend of life are determined by the way in which we complete the sentence. When the adversaries confront us how shall we regard them? Our answer to the question will determine whether life shall culminate in disastrous weakness or in exuberant and joyful strength. . . . "There are many adversaries": what then shall I do?—*J. H. Jowett.*

Wednesday, 31st. *The LORD shall open unto thee his good treasure. Deut. xxviii. 12.*

God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hands like stars! Compute, if you can, the worth of this single jewel, "He that believeth on me hath everlasting life"; or this other one, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." . . . The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our Heavenly Father to make good. He scorns to act meanly by His children, and wonders that we so often act meanly toward Him.—*T. L. Cuyler.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 Corinthians xiii. 4 to 7; Luke xxi. 19.

When a young man applied to Saint Macarius of Egypt for spiritual advice, he was directed to go to the cemetery and first upbraid the dead, and after that to flatter them. "Well," said Macarius, when the young man returned, "how did the dead receive thy abuse of them?" "They answered not a word," he replied. "And how did they behave when you flattered?" "They took no notice of that either." "Such a way of the dead I have endeavored to follow," said the saint, "go and do thou likewise." The reward of patience and restraint in youth, is sainthood in old age.

* * * * *

When Dr. Lyman Beecher was asked why he did not reply to some anonymous letter writer who attacked him, he said: "When I was a young man I was crossing a field one evening with a pile of books in my arms when I suddenly met a small animal. I hurled several volumes at it, resulting in so bad a smell that I decided ever after during my life, to let such animals alone." To control the tongue under abuse, and remain cool under provocation, is to put up a shield that breaks the force of every blow.

* * * * *

Just after Dr. Ida Kahn, of China, had graduated from the University of Michigan, an American lawyer said to her: "I am glad you are going back to China. Doctors are needed in that country more than missionaries." "No, sir," she replied, "I do not think so. Eternity is longer than time." The patience of God, as He wrought in creation, proves that He, too, worked with eternity in view. Thus He means you and I should serve with eternity in view, yet not forgetting time, for the reward of "Well done," is for eternity.

* * * * *

If thou intendest to vanquish the greatest, the most abominable and wickedest enemy, who is able to do thee mischief both in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving herb to serve thee, named Patientia.—*Martin Luther.*

"Sweet Patience, come!
Not from a low and earthly source,—
Waiting, till things shall have their course,
Not as accepting present pain
In hope of some hereafter gain,—
Not in a dull and sullen calm,—
But as a breath of heavenly balm,
Bidding my weary heart submit
To bear whatever God sees fit."

To put God between oneself and things,
is to do His will,—and what else counts in
this life or eternity but that will?

* * * * *

The following patience questions were asked and answered by one who knew what patience meant.

"Shall I be patient with the wrongdoer when sternness would be better for him?" "Be both; sternness is not impatience."

"Can I preserve my self-respect and not protest against evil?" "Protest, but not impatiently, for that never succeeds."

"Am I to be patient with my own wrongdoings?" "Yes, patient, but not complacent."

"When does patience cease to be a virtue?" "Whenever, if you were the wrongdoer, you would not want God and men to be patient with you."

* * * * *

"So many little faults we find!
We see them, for not blind
Is love. We see them, but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways, mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours;
We see so differently in sun and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient, for we know
There's such a little way to go."

1 Peter iii. 8 to 12.

History records that when Cæsar was dining with a friend one day, through the carelessness of a servant the asparagus was served with sweet ointment instead of with oil. The nobles expressed their dislike of it, but Cæsar ate of it freely. "It was enough to forbear eating if you disliked it," he said afterward. "He who finds fault with any rusticity is himself a rustic." Courtesy is averse from anything that

would give offense. It is not only *refraining* from doing things that annoy, but doing what we know will be appreciated,—like, for instance, eating ointment instead of oil on our asparagus.

* * * * *

"The best conversationalist I ever knew," said a wise woman, "never made any deep or memorable speeches herself that I can recall, but she had a perfect genius for switching other people's trains of conversation on to safe tracks." One commenting on this remark said: "Collisions, in speech as on the railroad, are immensely destructive; moreover, they keep us from getting on, from making progress. The courteous tongue is the achieving tongue."

* * * * *

One rainy day a group of clerks stood discussing baseball in one of New York's large department stores. A woman wet and bedraggled entered the store. The "baseball fans" did not disband, but the poorest paid clerk of them all stepped up to the woman and courteously asked, "What can I do for you?" She told him. He got the article promptly, laid it before her, and explained its merits smilingly and intelligently. When the woman left she asked for his card. Later the firm received a letter from a woman ordering complete furnishings for a great estate in Scotland. "I want one of your men, Mr. —," she wrote, "to supervise the furnishing personally." The name she mentioned was that of the clerk who had been courteous. The head of the firm informed her that the clerk she had mentioned was the youngest and most inexperienced of them all, and suggested sending Mr. —. "I want this young man and no other," wrote the woman; "large orders impose their own conditions." So our courteous young clerk was sent across the Atlantic to direct the furnishing of a great Scotch palace. His customer that rainy day had been Mrs. Andrew Carnegie. The estate was Skibo Castle.

* * * * *

The story is told of Archbishop Ryan, that he was one day in a barber shop when four or five young men walked in whom he knew by their voices, but who did not recognize the man in the chair with lather all over his face. They proceeded to spend the

time by telling stories and using expressions which, to say the least, were rather strong. When the barber pulled away the towel the Archbishop, cleanly shaved, stood before them. So nonplused were they that no one tried to take the vacant chair, and the barber called several times: "Next gentleman! Next gentleman!" The Archbishop smiled somewhat grimly as he said: "It isn't a bit of use, John. There's not a man here that has the effrontery to answer to that name."

Charles Dickens said, "A man can never be a true gentleman in manner until he is a true gentleman at heart." Discourtesy is a pronounced symptom of heart failure.

* * * * *

A mathematician figures it out that a telephone company loses 125 hours' work every day through the use of the word "please" by operators. "Well, why not?" asks one. "Courtesy is not an expense in business, or in other parts of life, but a necessity, for we all have to live with other people." If courtesy is worth anything it surely is worth a few hours of time.

Acts iv. 11, 12; Romans x. 12 to 15.

An Oriental student spending her holidays in a Christian home in America said:

"There's one thing that seems very queer to me about your homes in America. I have gone to your churches and seen you worship the God in your churches, and I have seen the students worship the God in your colleges, but I miss the God in your homes. In my country, every house has its god-shelf and I am used to a god in my home."

Louis Kossuth said:

"To know a people's character we must see it at its homes, and look chiefly to the humbler abodes, where that portion of the people dwells which makes the broad basis of the national prosperity."

* * * * *

I say not that we must forsake other and distant fields of duty. I only say there can be no other duty at all comparable to the duty of saving our country; none that God so manifestly imposes.—*Horace Bushnell*.

If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly our own children and our children's children will be pulled down.—*Theodore Roosevelt*.

When an Indian boy comes along, be ready to take him by the hand, and you will

find that he has in him the makings of a good citizen of the United States.—*Rev. Edward Marsden, Indian missionary of Alaska.*

The negro loves our country, is rooted to our soil, speaks our language, worships our God. In his worst estate he is a better citizen than a white anarchist or a foreign ignoramus.—*Bishop Galloway.*

"To love one's country—to desire
For her the best of all that heaven can
give;
Peace in her borders, freedom's deathless
fire,
Just laws, and all that makes it good to
live.
To love—and loving, to translate
Love into efforts, such as wait
Upon the heart's best passions, and
declare
What deeds alone are able to express—
Self-sacrificing deeds, not words of air—
The longing for a people's happiness."

* * * * *

In spite of the church being knocked about badly by slackers and enemies, and being a target for the fellow with a chip on his shoulder and a grouch in his system, it is a mighty force in the nation for keeping people toned up to high levels of thinking and acting.

The Church has kept the affairs of moral government before the attention of the people.

The Church has been the force behind the building of homes for orphans, unfortunates, deficient, demented and aged.

It has always been the backer and often the starter of philanthropic enterprises.

The Church is easy to slam and hard to replace.

Kick it if you like; but you will be wiser and happier to back it.—*Theodore Roosevelt.*

* * * * *

A little boy was walking along the street by his mother's side. He thus voiced his lofty missionary aspirations:

"When I get to be a man and have lots of money, I am going to support a missionary. I think I'll build a hospital and a mission school, too." "Are you sure you will still feel that way when you get the money?" queried his mother. "Oh, I know I will," answered the boy, confidently. "If I had any money now I'd give it, but you know I haven't any money."

Just then he spied a shining round dime on the sidewalk. He picked it up and shot

into a near-by candy store, where the sum total of his newly acquired wealth was hurried across the counter in exchange for his favorite candy. Perfectly willing was he to consecrate the dollars he was *going to have*, while he spent for himself the dime that he *had*.

* * * * *

We cannot escape history. Gold is good in its place, but living, brave, patriotic men are better than gold.

There is no grievance that is a fit object of redress by mob law.

This country, with its institutions, belongs to the people who inhabit it.

The training received in our free institutions of learning has developed the powers and improved the conditions of the whole people beyond any example in the world.

It has been said of the world's history hitherto that Might makes right; it is for us and for our times to reverse the maxim and to show that Right makes might.—*Abraham Lincoln.*

Hebrews vii. 15, 16, 25; 1 John iii. 1 to 3.

When a few years ago a man at Arlington, Va., spoke into the mouthpiece of an ordinary telephone, his words were taken up by electric waves over ocean and land, and distinctly heard by a man listening in Honolulu and another on Eiffel Tower in Paris. That power of transmitting words without a connecting wire has lain around us for ages, but we were ignorant of its presence, and, of course, knew not how to use it. Just so does the resurrection power of eternal life lie all about us, and oh, the pity of it, that so many all over the earth are ignorant of it, and so many knowing of it do not use it.

* * * * *

There is a Persian fable which says that the earth was created a great barren plain, without tree or plant. An angel was sent to scatter broadcast the choicest seeds on every spot. Satan, seeing the seeds on the ground, determined to destroy them. So he buried all the seeds in the soil, and summoned sun and rain to make them rot away. But while with a malignant feeling of triumph he smiled on the ruin he had wrought, the seeds which had been buried away to rot germinated and sprang up, clothing all the earth with plants and flowers, and in beauty undreamed of before.

And a Voice from heaven said, "Thou fool, that which thou sowest is not quickened, except it die." Christ said, "He that loseth his life for my sake shall find it." Loss of life in Christ means not only a gain of *His* power, but the power of the *One Who sent Him*.

* * * * *

A missionary in South Africa told the Christ story to two little Zulu boys, one of whom went home to his mistress and said:

"Oh, there was a wonderful Man, and the people were very unkind to Him, and He died and went up to heaven; but He came down again, and He was like a little child in people's hearts."

Then the lady said: "Well, what did you do?"

The little Zulu boy, with shining face, said: "I opened my heart, and let the little Babe Christ come in; and He came in and my heart closed over Him and He is inside there now."

He went home to his people who did all they could by cruel treatment to get the story out of the lad's mind, but without success, for he kept saying, "He is inside, and

you cannot get Him out, and you must be very careful not to hurt Him."

This heathen lad's way is the *only way* to secure "the power of an endless life."

* * * * *

When Dan Crawford, missionary to Central Africa, was visiting this country a short time ago, speaking of immortality, he said:

"Right across Africa, away on the lonely edge of the marshes, there is no native who would ever think of denying the immortality of the soul. Never! They say, 'The dead do not really die!' They say, 'The body is the cottage of the soul.' And no African would say of anyone who is dead, 'So-and-So has departed.' They would say, 'He has arrived.' And when David Livingstone died away down on the shores of Lake Bangweolo they said, 'He sleepeth.' Always, 'He sleepeth.' Now against that what do I find in your modern civilization? I find materialism rampant—so rampant that you have no such certainty as that of the African."

Uncertainty or doubt always means a loss of power.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

MARCH, 1920.

Monday, 1st. Ephesians iv. 13-16.

"The aim of the Christian ministry is to make itself superfluous, to raise men beyond its need." It is an impartial ministry. The whole number of us are intended for a great end. God believes in us, and His servants believe in us. Pity the minister who does not believe in the possibilities of his people! He is working on plastic stuff. He has all the resources of God at his command, the wisdom and knowledge of God, the Spirit of Christ, the power that brought again from the dead our Lord Jesus Christ, the image of the Lord Himself reflected in the Gospels. There is the model, the stature of the fullness of Christ!

All that is meant by Christ is what is intended. Think of it! What noble strength! What holy character!

No minister can be satisfied with a church composed of childish people, who have no convictions, but are like boats rising and falling with the waves, drifting before the wind and tide, moved this way and that by any specious argument or fine-sounding phrase uttered by those who make the church their hunting ground for souls. He wants his people to follow and to confess the truth without prejudice, without narrow-mindedness. We do not become full-grown men in a day. Manhood is the *goal*; to attain it involves discipline, effort, pa-

tience, application. You must keep the end in view, you must study your Model, you must maintain vital contact with Christ, you must grow unto Him. He is your Example.

Our victory depends upon our oneness with each other. We are an aggregation of souls. We have a common life. Every Christian man is essential to you, and you are essential to him. You need something which can only come through him and he needs what can only come through you. Keep in contact with your brethren. Don't imagine that your Lord will treat you all by yourself as though the rest of the brethren were negligible. He loves you all equally and He gives Himself through each to all. Love is the link; love is the mighty energy that makes the goal attainable.

O God, we marvel at the glory which radiates from the personality of Christ. We cannot comprehend the significance of Thy plan for us as involving our likeness to Him. Yet such is Thy Word. Give us grace, we beseech Thee, that so we may dedicate ourselves to such a destiny. May love abound in us! For Christ's sake. Amen.

Tuesday, 2nd. Ephesians iv. 17-19.

There are things a Christian man does not do. He has not merely espoused a new doctrine, he has entered on a new life. A Christian man is known by his habits. You can interpret him negatively as well as positively. He is different from the man of the world because he ought to be different. At one time he may have behaved like others, but that time is past.

One outstanding difference between the man of the world and the Christian is that the worldly man is purposeless in his thinking. He aims at nothing definite. His thinking produces no moral results. He is benighted. There is a cloud, not only on his understanding, but on his feeling. His tastes are perverted. He does not know what to choose. Having estranged himself from God, he does not relate his conduct to the will of God. He is alienated from the godly life. The cause of alienation is ignorance. Isaiah cried, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." The ignorance is within the soul. The man does not know himself.

The most appalling characteristic of the worldly mind is its callousness. It is so hardened that it loses sensitiveness. It does not respond to the warnings of conscience; it loses a fine sense of purity and human dignity and worth; and so expresses itself in immorality and grossness. It seeks with an ever increasing hunger for self-indulgence, whatever the cost to its victims. It becomes outrageous in its expression. How terrible is the fall of a man who gives himself over to base imaginations and degraded

speech and conduct! This was the condition of society in Paul's day. He painted the picture in writing from Corinth to Rome. He painted the picture in writing from Rome to Ephesus. Did he exaggerate conditions? Read the literature of the age and see. Is the need for separation less imperative to-day? Surely there are practices in society now which a Christian reprobates. We have still to keep ourselves "unspotted from the world."

O God, guard us against the contagion of evil. Help us to think on the things that are pure, clean, honest, kind, and of good report. Deliver us from the worldly mind. Give us Divine enlightenment. Guard our hearts in temptation's noisome hour. We ask it in Christ's Name. Amen.

Wednesday, 3rd. Ephesians iv. 20-24.

The Christian life has its negative aspect, but it is chiefly characterized by positive virtue. The "Imitatio Christi" is a life's business. The Apostle preached a personal Christ as One Whom men should know and copy. If they are united with Him so that He becomes their thinking Head, then His ideals, His emotions, His practices will dominate them. The Gospel is not a cult, it is an experience. To believe it implies a moral change in you. For Jesus to be the Christ does not mean that He filled an office merely or chiefly, but that He enshrined a character.

To become a Christian involves *divestment*. This is not optional; it is inevitable to association with Jesus Christ. Those ideas and habits which belong to the world, which grow stronger through indulgence, which corrupt the whole nature, which lead to dissimulation, must be put on one side, repudiated, and discarded. We shall be transformed in habits by having our ideas and imaginations renewed. We shall go back to our childhood and make a fresh start. We shall choose a different pathway. A new spirit will be allowed to dominate our minds. By the apprehension of the truth as it is in Jesus, I develop a "moral personality."

The Christian life involves *investment*. My association with Jesus Christ leads me to espouse a godly life and character. I become re-formed after the likeness of God. That character is distinguished by integrity and truth, by holiness and righteousness. There is nothing in Christianity that is not practical. Its claims are coextensive with life. It affects all human relations. It is not an ecstasy but a business involving hazard and strenuous endeavor.

Let me close with a prayer by Bishop Westcott:

"O Almighty and most merciful Father, Who didst send Thy beloved Son to die for the sins of the whole world, look down, we

beseech Thee, upon all the nations which have not known His name, and in Thine own good time lead them to His Cross. Strengthen with the comfort of Thy Spirit all who bear abroad the message of the Gospel. Raise up among us a lively sympathy with their labors. Take away from those who hear them all hardness of heart and pride and impenitence; and so move them, blessed Lord, with Thine infinite love, that the day may speedily come when all the ends of the world shall be turned unto Thee, and there shall be one flock and one Shepherd. We ask all for Christ's sake. Amen."

Thursday, 4th. Ephesians iv. 25-32.

When we speak of self-discipline we mean training in virtue. If we have contracted bad habits we must break them. If a drunkard signs the pledge he challenges his soul to grapple with a passion which has eaten its way into his vitals. Each of his five senses has become the handmaid of alcohol. Every organ in his body has been poisoned. He has undertaken something that is glorious, but it will involve pain. So, if I give my heart to Christ, I have undertaken something which will cause pain.

First, a Christian speaks and acts truthfully. He does not equivocate either in speech or act. He does not adopt specious arts which are considered proper in business or in statecraft. He has discarded falsehood once and for all. He knows that he is part of an organism, that to deceive is to injure his own life as well as the lives of others.

Second, a Christian controls his temper. Anger in itself is a virtue. There is a righteous wrath which Christ ascribed to God, which He Himself exhibited, which a Christian ought to show against cruelty or neglect of the weak, against desecration of the house of God. But the sudden outburst of anger due to exasperation must be suppressed immediately. On no account must it be carried through the day. To brood over a slight or injustice or neglect is to invite the devil to be your guest.

Third, a Christian is an honest man. Giving way to temptations to take what is not strictly your own, to relieve yourself from the obligation to toil by taking from another either by pilfering or by trading on his ignorance or his extremity, is thieving. You have hands and brains, use your power for your own maintenance.

Fourth, a Christian is a gentleman. He does not say things that in content and end are like putrefying and rotten food. Speech is a wonderful endowment. It is our human birthright. It is ennobling as well as instructive and entertaining. It is the handmaid of the soul. It gives pleasure and adds a flavor to every meal. It is as the dew of Heaven. It is the vehicle of Truth. Alas! that so noble a gift should be prosti-

tuted. Beware lest you grieve the Holy Spirit. He creates an atmosphere in which He would have you live and act. Do not befoul it.

Fifth, the Christian is free from spite. A malicious tongue works havoc. Malignancy leads to defamation of character. It is bad enough to say cruel things when you are provoked. It is terrible so to let yourself go that you will actually injure your brother, deliberately poisoning people's minds against him. Rather, as a Christian, will you bear and forbear. You will say things that are kind. You will be sure not to act until the blood ceases to rush to your head. You will be tender-hearted, and, if he has hurt your feelings or acted thoughtlessly or unjustly, you will forgive him and do your best to set him right.

"Be gentle e'en when wronged,
Anger and pride subdue,
When to forgive seems hard,
Ask, What would Jesus do?"

Our Lord and Master, Who when reviled didst not revile again, Who didst bless those who cursed Thee, and didst good to those who used Thee despitefully, we pray for grace to be like Thee. Give us courage to face our faults. Give us patience to grapple with them. Help us to know that Thy grace is sufficient for us and Thy strength is made perfect in weakness. Amen.

Friday, 5th. Ephesians v. 1-6.

What are the offenses that we as individuals, and society at large, resent most? Are they not impurity, selfishness, indecency? Yet we have to restrain ourselves and temper judgment with mercy. We are children of God and must imitate our Father. Think what these defiling and bestial sins must mean to one so holy, so righteous as God! His wrath is kindled against them, and our wrath must flame against them also. Yet while we were sinners God commended His love toward us, and our love and compassion must burn at white heat for those who destroy themselves and others through their degrading practices.

But you cannot save men if you do the things they do or even if you condone or tolerate them. If like Christ you are going to give your life in loving, redemptive service for those who are perishing, you are going to see to it that your life is fragrant to God; and this means that you are going to regard sensuality with loathing. Paul was living in an age and in cities where immorality was treated as a matter of course, and where men's passions were greedy. They snatched the bed from under the widow; they drove the struggling laborer into serfdom; they regarded nothing as beyond their clutch; their feasts were licentious; their conversation was filthy;

they made a jest of the sanctities of life. A child of God must recoil from such pollution. Not only must he not practise it; the horror of it must be such that he does not discuss it even among Christian brethren. He knows that these are deadly sins. To practise them or to condone them implies exclusion from the Kingdom of Christ and God. There were then as there are now, people who say that the pull of the flesh is one thing, the culture of the soul another. Paul will not allow man to disparage the body, or to establish a false duality. The body is God's temple. If I yield my will to the allurements of sin and use my body as the instrument of sensuality, or of covetousness, or of idolatry, the wrath of God will be kindled against me, both body and soul.

O God, cleanse us, we beseech Thee, from secret faults and from presumptuous sins. Purge us and make us clean, wash us and make us whiter than snow. Help us to love the things that are pure and godlike. Fill us with a desire to see our fellows following after holiness. For Christ's sake. Amen.

Saturday, 6th. Ephesians v. 7-14.

Having described the character of the Christian in terms of its denials and disciplines, Paul now affirms its positive quality. We used to participate in the habits, conversations, motives and tempers of the world. Now we have dissolved partnership and entered into a new alliance. The old life is behind us. We have discarded it and have chosen a new order which demands new manners, new speech, new habits and tempers. Once we were benighted, ignorant of God and of the life of those who belong to Him. A little boy born in a slum in a saloon-infected area is ignorant of the life of a child reared in a beautiful, refined and cultured home. If he is to be transformed from a guttersnipe to a gentleman, he must repudiate the old habits of speech and behavior. We are enlightened through the Gospel, and we must walk in a manner that is becoming to our new relationships.

If the spirit of the new life has taken possession of us, there will be produced in our lives certain moral results. It will show itself in a gracious beneficence that seeks opportunities for expression. It will mark me out as a man of absolute probity. I shall never be associated with questionable incidents either in business or social life. It will clear my character of all duplicity. I shall not make pretense but shall always be sincere. I shall be impelled to behavior that meets with the approval of my Father in Heaven. Not only will my partnership with darkness be dissolved; I shall show my repudiation of the old benighted life by the purity and consistency of my daily con-

duct. Not only shall I repudiate those things which belong to darkness in my actions but in my speech.

The works of darkness are too vile for discussion. There is grave danger besetting the man who narrates the details of the life in which he used formerly to find satisfaction. A saved man will recoil from those things with horror. Their very names will burn his tongue. The light that is in him rebukes and withers the old shameful works. He will rather cry to those in darkness, "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." It is an imperative word, inspired by horror of the thing from which he has escaped.

O God, Who art Light and in Whom is no darkness at all, we pray for grace to walk with Thee. Help us to be in love with virtue, to openly avow ourselves as those who repudiate sinful speech and sinful deeds. May our devotion to Thee and to Thy children inspire us to high endeavor to rid the world of all noisome things! For Christ's sake. Amen.

Sunday, 7th. Ephesians v. 15-21.

Paul now discusses the business of living. "See . . . that ye walk,"—that is, see that you fashion your life on sound principles. Have a goal. Set it before you with precision. Find out what is worth while and then stick to it. Give unity to your life through choice of a single aim. This is a philosophy of life which your successful man will indorse. He is at a sorry pass who does not know what to be and what to do. The man of all trades is master of none. Is it not strange, however, that your man of the world, who is shrewd in business, is so often a fool in religion?

This is what Paul warns us against. "Not as unwise, but as wise,"—that is, live, not in a silly, but in a reasonable and well-ordered manner. The fault with many brilliant men of business is that they are just foolish in everything else. Their amusements are madly exciting, and if they turn to religion it is of a feverish type. They do not know what they want. Their lives have no goal. Your truly religious man is intelligent and practicable. He knows precisely what he wants. He takes religion seriously.

"Redeeming the time."—The margin of the Revised Version reads, "Buying up the opportunity." Any business man will grasp the idea at once. In unsettled times, such as those through which we are passing, men need to study the markets. If they are cautious, industrious, frugal, canny, they will profit by their opportunity; otherwise they will meet with misfortune. Paul's words suggest that salvation is a precious thing, and that the man who would enjoy it must be prepared to make sacrifices for

its possession. It is so precious, you should be quick to seize your chance. "Now is the accepted time; behold, now is the day of salvation." It is so precious that a sagacious man will use all his powers to get and to keep it.

The days demand sanity. The difference between the worldly and the Christian is one of sanity. The foolish, unthinking man imagines that happiness is synonymous with pleasure. If he goes into society he thinks that to have a good time he must get drunk, and visit a cabaret, or play poker, or dance a voluptuous dance. The Christian in entering society finds his enjoyment in soulful, spiritual song. He is a happy, praiseful being, carrying cheer and good fellowship, praising God for all His gifts in and through Jesus Christ, showing courtesy and deference to others. Paul is indeed a practical man. He may have been in the third heaven, and have seen and heard things that are too holy for common speech. But life for him is a serious business, and he who would draw its prizes must think cautiously and act shrewdly, knowing its hazards.

Our God and Father, we pray for wisdom in daily life. Help us to be restrained, pure, kind, and generous in thought and behavior. Teach us the art of successful living. Show us the life that is life indeed. Help us to appreciate its value and to surrender all to its attainment. As it is life eternal to know Thee, and Jesus Christ, Whom Thou didst send, grant us this knowledge, we beseech Thee. For Christ's sake. Amen.

Monday, 8th. Ephesians v. 22-33.

Does Paul believe that woman is essentially inferior to man? He says that in Christ there is neither male nor female, but all are one. It cannot be said that he teaches inferiority, but that he recognizes that in every true home there must be someone on whom responsibility rests, and that that person should be the husband. There are reasons for this. A womanly woman must necessarily find her glory and her power in the development of certain qualities which belong to womanhood, wifedom and motherhood. To claim a position of headship in the home would involve the surrender of these qualities, and lead also to the suppression of what is essential to manliness on the side of her partner, and which must be his essential quality, if she is to respect and prize his love.

What is Paul's idea of a Christian husband? It is that of a Christlike man, whose authority is based on character, devotion, self-sacrificing service. Christ loved the Church and gave Himself for it. Christ cherished and guarded the Church, making it a holy and pure thing, a vital element in His own life, something that is glorious, perfect, fully developed—His very Body,

His Flesh and Bones. Christ gave it everything, all power and riches and glory, that He might serve it. And this is what a Christian man will do for his wife. She will always be to him as a poem, as a sweet song. She will be his ideal, his passion of perfection. Her glory will be the object of his striving, and for it he will give his very life. This is the husband who is head of the wife, and to whom she submits herself. He is not the selfish, passionate, ill-governed, materialistic person, who so often thumps his chest and announces himself master in his own house.

What is Paul's idea of a Christian wife? It is that of a Christlike woman, who reverences the man who makes her his ideal, and who dreams of the angel that lies hidden in her soul. She will respond to his dream, and guard herself from the vanity that makes her more eager to see herself in a mirror than in the face of Jesus Christ. She will be to her husband what the ideal Church is to her Lord. She will respond to him. His ideal will become her passion. To use Patmore's phrase, she will strive to be the "angel in the house." Happy, thrice happy, the marriage which is Christlike! Blessed the children born to such a pair!

Our Father, we thank Thee for human love. We praise Thee for the awakening of souls, for the instinct which leads Thy children to found homes. Thou art the Father from Whom every family in heaven and on earth is named. For all truly married folk, we praise Thee. For every man who cherishes his wife as God's angel, we praise Thee. For every wife who responds to the challenge of her husband's love, we praise Thee. For all happy children born into Christian homes, we praise Thee. Hasten the day when all men and women shall find their life and peace in Thee. For Christ's sake. Amen.

Tuesday, 9th. Ephesians vi. 1-4.

Would that all homes were Christian homes! Would that all professing Christians could be persuaded to study the apostolic ideal! If in every place such homes were found, surely Christianity would speedily conquer the earth.

What is Paul's idea of parenthood? It is that father and mother are so united and inspired by the vision of Christ and the Church, so imbued with the beauty, sanctity, perfection of life, that they will express to their children a character and an authority that remind them of Christ. Such parents, while exercising authority, will not exasperate their children by anything that is harsh and unsympathetic; rather, will they aim at educating and developing their children, making them know and love the things that Christ enshrined in His character and inculcated in His teaching. There is a practical training due to

every child. He needs to know himself, to discover and train his nature, his tastes, and his aptitudes, to reverence life and the end of life. This can be learned by example, by the tone and discipline of the home. It is something acquired by imitation. There is also a definite instruction which is the right of every child. It is not fair or just or kind to leave a child to find out haphazard. It is our duty to train him in right principles by wise and sound instruction.

What is Paul's idea of childhood? It is obedience and loyalty to the instincts, the traditions, the habits and the ideals of the home. This is very ancient teaching. It lies at the root of Jewish history. It was the first commandment with promise. Honor, respect your parents, is the key to earthly happiness. The youth who starts out in life as one who respects no one is doomed to bitterness. He will find himself suspected and shunned. Respect for father and mother is the key to right relationships in society. The child of Christian parents has special cause to respect them. Nothing brings such joy to the hearts of parents as to see their children holding them in honor.

Dear Lord, we pray for all families connected with Thy Church, that parents and children may dwell together in honor, love and respect. If any parents have heavy hearts because of the waywardness of their children, do Thou comfort them! If their children have wandered into worldliness and sin, do Thou bring them back to Thyself! If any children have been misjudged and criticised when they ought to have been helped, censured when they should have been encouraged, do Thou give them patience and courage! Help them to be loyal and dutiful. Teach us all to be Thy children, and to strive to do the things that bring honor to Thy Name. For Christ's sake. Amen.

Wednesday, 10th. Ephesians vi. 5-9.

What is the key to social justice? The suppression of all institutions which are not based on equal rights? It is singular that the New Testament should not denounce institutions so outrageous as slavery. Yet its teaching inevitably led to the repudiation of slavery, and to all manner of social revolutions, just as the translation of the Bible into common speech led at once to the peasant wars of England and Germany. Christianity insists that in Christ there is neither bond nor free, that in union with our Lord we are in union with each other and must give ourselves to each other. The well-being of each involves that of the other.

What has Paul to say to slaves? He tells them that their masters have power and authority over their bodies but not over their spirits—the man's body may be a

"chattel" but his spirit is free and immortal. He tells them to show anxiety in rendering obedience to the will of their masters in all the service that they can render; to have but one aim and that to give satisfaction. He takes hold of their service and turns it into a sacrament, telling them that they are Christ's beloved ones and can turn their necessity into a mission. Let them forget that they are slaves, and remember that they are God's children and have an opportunity of glorifying Him. If their service is Love's oblation it will be rendered with joy, the service will give dignity to him who renders it, and (wonder of wonders!) it will be accepted of God and held in remembrance in the day when He awards His honors to the faithful.

What has Paul to say to masters? He tells them to serve Christ through their treatment of their slaves, and extract service which can be rendered as an act of worship to God. He tells them to avoid compulsion and coercion, not to think of a slave as one who must be driven like a beast, but to treat him as a man having reason and will. He reminds him that he also has a Master Who does not threaten, but Who invites to service. He tells him that to this Master outward circumstances have not the slightest significance. All men are gracious to Him; for every man He died.

Until men think rightly about each other, they will not establish institutions which are free and equal. Is it not evident that our failures to-day are due to a lack of respect for men as men? Christ and His apostles were quite right in their approach to our human problems. Would that the Church applied itself to its task of teaching the truth as it is in Jesus!

Dear Lord, we pray for the diffusion of Thy Spirit among men, so that those in high places may set store on their fellows, and do those things which shall promote their well-being, and those who are in humble circumstances may render service willingly, honestly and with gladness of heart. Help us to be brothers through the diffusion of the Spirit of our Elder Brother, Jesus Christ. Amen.

Thursday, 11th. Ephesians vi. 10-13.

Christianity appeals to all that is manly in us. Paul frequently speaks of the challenge to combat, and the reality of the struggle, of the deadly enemy of our souls, and of the need of playing the man and being strong. Earlier in this Epistle he has inculcated the strength to bear with fortitude the trials of life; now he speaks of the strength to enter on a campaign, to engage in a conflict.

Because of the nature of the conflict we need to arm ourselves with care. The whole armor will be needed, for our enemy

will use darts as well as spears and swords. He will use all his subtlety. His strategy is that of an experienced and resourceful general. The fighting will be at close quarters. You will come to grip with him who wills your destruction.

Do not think that this is a mere figure of speech. Does anything cling to you like an idea? Have you ever to grapple with anything more clinging than a passion? See how anger, sloth, desire, pride, vanity, will grip you. Ideas, motives, passions, lurking in your soul, will slay you unless you rouse yourself to hard encounter. These come not singly but as hosts. They whip you off your feet, they throw you if you do not use all your wisdom, especially if you are not inspired and instructed by the Spirit of Christ.

Because your foe is not to be trifled with, prepare yourself for his onslaught, and keep your feet on the ground. Hold yourself together when he comes in direct attack. Use every resource when he seeks to sweep you off your feet. Do not give ground, do not let him take you unawares.

Our Father, we have failed through overconfidence. We have deluded ourselves by the thought that we lived in a friendly world. We have imagined that there were no serpents in the wilderness, no tigers in the jungle. So we have been torn and mangled, and cry out to Thee for pity, for succor, for healing. Spurn us not, we beseech Thee, but come to our aid. Heal our diseases. Redeem our lives from destruction. Instruct us how to fight. Give us courage to endure. For Christ's sake. Amen.

Friday, 12th. Ephesians vi. 14-17.

What is the armor of the Christian soldier? There is first the belt of truth; that is, personal integrity is the foundation of character as it is the basis of society. Next we have the "breastplate of righteousness;" that is, a man's best guard is straightforward, honest dealing,—thinking and acting in a way that is absolutely just and honest. Thirdly, there are the sandals of peace; that is, a man will have a sure footing in the world, so that he can meet its manifold pitfalls and dangers, who has a peaceable will and intention, who goes forth with generous and kindly thoughts toward others. It is difficult for the deadly sins to get the mastery over a man whose attitude towards others is one of peace and generosity.

There are three other elements in our equipment as soldiers of Christ. Those already considered are largely elements in our personal character. In themselves they are not sufficient. They leave us vulnerable to "the fiery darts of the wicked." What we need is first, "the shield of faith"; that is, a strong trust in God's protecting and

preserving grace, a humble submission to Him, seeking that He should defend us, that He should keep us from all evil and deliver us from temptation. He who leaves God out of count is courting disaster. "Blessed is the man that trusteth in him." Another element in your equipment is "the helmet of salvation"; that is, something that your Saviour has done for you. Who can contradict the fact that He loved you and gave Himself for you? Fill your mind with the consciousness of His redemption, and you are safe from all evil. The third element of your equipment is "the word of God." That which the Scriptures enshrine, that which our Master taught, that which the Spirit of God teaches all who are obedient, is your surest weapon of warfare. See how the Master used it in the wilderness! It is a trusty weapon. Learn to use it dexterously and mightily.

O God, make us wise in face of life's conflict. Help us to leave no unguarded place, no weakness of the soul. May we learn from the Captain of our salvation how to meet the enemy of our souls! Make us brave, patient, loyal. Teach us that the victory that overcomes the world is our faith. For Christ's sake. Amen.

Saturday, 13th. Ephesians vi. 18-20.

A wise soldier will not get out of touch with his commander. To go in Saul's armor against a soldier like Goliath is to court death. A simple prayer will do more for us than a coat of mail. Prayer keeps us in touch with God. Watchfulness will guard us from ambush and treachery.

Not only do we need to pray for ourselves, but for the whole army of God. In a great campaign our personal safety is tied up with that of our regiment and brigade. To think of our own glory and not fight as a member of the army, is foolhardy conceit that will soon end in humiliating disaster. To seek our own safety and not that of the company to which we belong is treacherous cowardice. So pray and watch as a member of the army. If you can have a Paul to help with the fighting, more will happen to secure your victory and the annihilation of the enemy of your soul than if you go forward as an individual strong in your own conceit.

Paul was fighting a brave battle. For the moment he was a prisoner, but he was doing more to defeat Satan as a prisoner than if he had been free. Read the story of his appeals to Felix, Agrippa, Gallio; to the captain and the ship's company. See how the soldiers were turning to Christ, and they of Cæsar's household were led to bend their knees to Jesus. Yes, he "fought a good fight," and because of it the world was a safer place to live in, and men learned more perfectly how the things that seemed impossible could be done.

Our Father, we beseech Thee to be with Thy Church in every place. Help Thy servants to fight the good fight of faith. If any are hard pressed, go Thou to their rescue. Help all persecuted ones to know that the Lord is on their side. Grant that the time may soon come when even the last enemy shall be destroyed. For Christ's sake. Amen.

Sunday, 14th. Ephesians vi. 21-24.

The great message is completed, and now the Apostle closes with a few intimate and tender words. First, he would have his friends know at first-hand all that is happening to him. There are some things which cannot be put into a letter. They are best understood when disclosed in the intimacies of conversation when questions can be asked and answered. Paul would comfort the hearts of his beloved friends and disciples, and therefore he sends one whom he can trust with his personal greetings.

Tychicus was one of the most faithful of the band which Paul gathered about him as his assistants in the work of evangelizing the world. During the imprisonment he was sent on several important missions, and all through those long and trying years he was ever faithful and loyal. If a biography can be written in a phrase, who could desire anything more eloquent than "a beloved brother and faithful minister"? You see here a man who shares the thoughts, the ideals, the plans, the cares and difficulties of another, and does so in love and loyalty. You see a man who is trustworthy, who, having accepted a ministry, will discharge it utterly and well. If he is sent to encourage people you can depend upon it that he will. If he finds them disheartened he will tell them of victories which will cause their hearts to rejoice. And when he goes back to Paul he will take a report which will encourage the great leader also and make him bold and wise in declaring the mystery of the Gospel.

The final prayer is all-comprehensive. Paul would have these brethren possess peace, love, faith—peace with God, peace in the world; love for God and man; with a strong faith in God's wisdom and power and in the triumph of His service. The concluding word is significant of Paul's whole life: "Grace be with all them that love our Lord Jesus Christ in sincerity." He would have our love without a flaw, without any make-believe. Give Christ your all. Let no one divide your love with Him. The need of the hour is men and women who are out-and-out lovers and followers of the Lord Christ. On all such may grace rest continually!

O God, we beseech Thee to give us Thy peace, the peace which passeth understanding. We pray for love, that we may know

Thy love as our possession, and that we may learn to love Thee more and serve Thee better. We pray for faith, the faith that laughs at impossibilities. We pray for sincerity that our Saviour may always be able to count on us. In His Name. Amen.

Monday, 15th. Philippians i. 1-5.

Sometimes God's servant must insist on his office. He is charged with a mission, he must exercise a discipline. Then he will write as an apostle. At other times he is so sure of his people that he does not need to refer to his office. That is the case here. This is not an official letter. It is a message of affectionate greeting as between friends in Christ. So Paul joins Timothy's name to his own and makes it appear as though Timothy were joint author of the message of love. Yet Paul is a bond servant of Christ. This does not mean that he has the soul of a slave. He has been redeemed with blood. The love of Christ has mastered him. He is fettered with chains of love.

Paul's letter is intended as personal to every member of the Church. They are all precious to him because upon each of them the name of Christ has been written. They all lived in the atmosphere of Christ. Therefore he addresses each member of the Church, and then the officers who serve the Church. Let us ever grasp the point. The Church is bigger than its officers. It does not exist for them, they exist for the Church. When Paul wishes for the Philippians grace, he wishes that which will give pleasure and inspire to joy. It is a freely bestowed favor from God our Father. When he speaks of peace, he is thinking of that which springs out of reconciliation. God's gifts are wonderful, the Medium of them is Christ.

What a great thing it is to bear such a character that whenever your friends are absent they should think lovingly and gratefully about you! Happy is the church that holds such a place in the hearts of its members, that when separated by long distances they feel toward it as toward home! The relationship between the members of the Philippian Church was that of brothers. They had mutual interests, participated in the same ideals, the same faith, the same service. There was a sympathetic participation between them in labor and in suffering. When they became Christians they entered into partnership with Christ and each other. They developed the Gospel. Their business in life was the diffusion of the grace of God in Jesus Christ their Lord. By prayer, by fellowship, by generosity, by witness-bearing, they sought to do all that lay in their power to bring glory to God.

Our Father, we thank Thee for the joy Thou dost impart to those who love Thee. Thou dost open a fountain of gladness

within their souls from whence they have continuous refreshment. We thank Thee for the tranquillity Thou dost impart through the consciousness that we are at one with Thee and with Thy world. We pray that grace may abound in us, and that for love's sake we may devote ourselves to Thee and Thy Kingdom. Amen.

Tuesday, 16th. Philippians i. 6-11.

Paul always approaches people from the point of view of God's power. He might say, "I have known you, how excellent you are, how trustworthy, how enterprising"; but instead he says, "I know God and what He can do for you and therefore I pray for you and I exhort you." There is no limit to human achievement if God is the Power whereby it is attained. If God has commenced a work in a man's soul God can bring that work to perfection. Apostolic optimism is based on apostolic faith. Like the Master and all the apostles Paul expected the consummation of God's work in time. He believed that a definite day was fixed by God for the second advent of Christ. A man who knew God as Paul did, who believed that God was at work in men's souls, producing certain moral and spiritual results, and that these results would be attained at a definite period in time, was under moral necessity to think of people individually and collectively, and to desire their unity in thought, purpose and attainment. Faith impelled him. Affection inspired him. The very circumstances in which he found himself, the chains on his wrists and ankles, demanded that he should be loyal to his ideals, his faith, his mission. Their kindness to him in prison was because he was the champion of this faith on their behalf.

When love inspires prayer the importunity is likely to be intense. Paul is at one with Christ in his ardor of desire for their perfection. Indeed, it is as though Christ had clothed Himself with Paul. He is the vehicle of Christ's love. What, then, does love—Christlike love—desire? It desires that love may grow and develop in these Philippians that they may learn to be to each other as Paul is to them. It desires that knowledge of the truth may grow in them so that they may understand how to love, the ways in which love can best express itself, the things love—Christlike love—would seek to produce in others. It desires that spiritual discernment may grow in them, so that they shall not be mere creatures of impulse, but, because they love, will act rationally. It desires that discrimination may grow in them, so that when they encounter moral problems, love will not be blind, or weak or indulgent, but will aim at purity, righteousness and goodness. It desires that their characters may be so sincere, so transparent, that others will not be made to stumble through seeing their in-

consistency. It desires that their lives may be so clean, so vigorous and healthy, that they will always stand for what is morally right in daily living; that their conduct, their policies, may ever be luminous with the glory of God. What a wonderful prayer! What a wonderful ideal!

O God, grant that Christ Jesus may be found in us. We desire to be imitators of Him in all things. We are weak, too weak to climb to such solitary heights of virtue, yet if Thy Spirit will sustain us, and if Christ will be our Guide we will make the adventure. Only we pray that if our hearts fail us, or we grow weary, Thou wilt come to us in compassion and revive us with Thy grace. In Christ's Name. Amen.

Wednesday, 17th. Philippians i. 12-14.

The uniqueness of Christianity is its power to lift men above circumstances. It does not create stoicism, but chases the gloom from life and makes everything radiant with life. Here is a man who has spent his life in generous service. He has gone everywhere befriending the poor and saving the lost. Now he is in prison and has been kept there for years. Several times he has been brought to trial, and each time has been acknowledged as innocent of criminal offense, yet he has not been set free. Does he chafe at injustice? Or has he lost his spirit? Not at all.

Paul is still engaged in his campaign. His bonds are the peroration to his discourse. Men see the name of Christ engraved on his fetters. They know that he wears them because he loves his fellows. Those who guard him are Prætorian soldiers, and each man has counted as one for whom Christ died. Each convert has been turned into a missionary, and wonderful indeed is Paul's triumph among the soldiers. Listen to the soldiers in Gaul who are told of the Emperor's decree that they must renounce Christ, and worship the Emperor, and who, on refusal, are sentenced to go out on the frozen lake without protection from the midnight cold. To add to their misery a fire is kindled on the shore. And the centurion stands behind the fire. Forty out of one hundred men would rather be frozen to death. And then they stand and sing their chant:

"Forty wrestlers are we, wrestling for
Thee, O Christ,
Rendering to Thee our homage, expect-
ing from Thee our crown."

At last one of them, all faint with cold, breaks rank, and staggers towards the fire. As the centurion sees him approaching, he pulls himself together and strides forth across the ice to take the deserter's place. And again the chant rings out:

"Forty wrestlers are we, wrestling for
Thee, O Christ."

Do you wonder that Cæsar was conquered by Christ? Do you wonder that Paul, winning such triumphs, rejoices in his bonds? Learn to turn your fetters into love tokens which you offer to your Redeemer.

O Christ Jesus our Saviour, we adore Thee. Thou didst turn the Cross into a crown by the invincibility of Thy love. And Thou dost turn our crosses into crowns. Help us to pray that we may turn our limitations into means of larger service. For thy Name's sake. Amen.

Thursday, 18th. Philippians i. 15-18.

It is strange what evil motives can be mixed with the highest and best service. Men may be sincerely loyal to the Gospel as they understand it, and yet may become partisan or self-opinionated or self-assertive. The men referred to by Paul were not Judaizers, anxious to subordinate Jesus to Moses. They were Christians; but for some reason or other they felt called upon to exert themselves independently. They may have been members of the Church in Rome before Paul arrived, and have refused to recognize his special authority. They may have been men of the type frequently met with to-day who feel compelled to go out and preach either in a store or at the corner of a street. They may have asserted themselves as against other members of the Church, throwing emphasis on a special type of interpretation of the Bible. There were many in Rome who received Paul in love and honor, and who coöperated with him in the work of the ministry and the proclamation of the Gospel: there were others who were jealous of his presence and authority, and, while proclaiming the Gospel, somewhat aggressively asserted their independence of the Apostle.

Circumstances such as these test the greatness of a true leader. Many an able minister of Christ has failed when confronted with sectarianism. Notice the way in which the bishops and clergy of the Established Church of England have regarded the great preachers and saints of the Free Churches. Knowing that they are loyal to the Scriptures and to the great fundamentals of the faith, they have refused all intercourse with them because they are not of their way in certain little matters of polity. The same failure has characterized great and good men in all the churches. Paul is big enough to rejoice if by *any* means Christ is preached. He is ready to recognize that a man may be sincere, notwithstanding grievous faults in temper and disposition. We must learn that what the world needs is not our special type of church, but Christ Jesus the Saviour and Lord.

Dear Lord, we would learn to rejoice in all those who bear witness to Thee. Give us the open mind. Help us to see the good

in those who differ from us. Remove from us the censorious spirit, that would lead us to judge others and to disparage them. Grant unto all those who love Thee and are faithful to Thy Gospel, grace, mercy and peace. For Thy Name's sake. Amen.

Friday, 19th. Philippians i. 19-26.

The test of a man's theory of life is the way in which he meets the critical hours of his career. Here is a man on trial for his life. He does not know what the verdict will be. What has he to say? He has professed to have Christ within as his Life and Hope. Has such a profession any value? Is it worth while? Supposing the verdict is as follows: "You have been charged with treason in that you have affirmed there is another King—one Jesus; you aver that you have always been a loyal citizen; here then is your test: Renounce Christ, worship the Emperor, and you shall have liberty: what will be the answer?" Paul anticipates such an event. Life is as dear to him as to any healthy-minded man. He says, "I need your prayers if such an emergency arises; but, so far as I can judge, whether I live or die, I am in and with Christ, and no one can separate us from each other."

Paul faces the eventuality of *death*. Supposing death terminates his career; what then? To be away from home in the body is to be at home with the Lord. Paul is not one of those who disparage the body. He thinks of his body as the temple of the Holy Ghost. Christ, Who is his Life, uses his body as His dwelling-place. So, if Paul is alive, he is a medium through whom Christ can express Himself. What would happen if Paul were to die? Why, he would be enriched. Because of this certainty, he does not know what he would choose if he had the simple alternative of life or death presented to him. The best thing he could ever know would be to be at home with Christ. To have such a faith takes the sting out of death. To die is to enter into rest, to experience a consciousness of peace and joy forever.

Paul faces the eventuality of *life*. Supposing he is acquitted; what then? If liberty means an opportunity for work, another chance to carry the joy of faith to others, then he will gladly live. Only, life, to be better than death, must be a life of union with Christ and of service for Christ, travelling until Christ shall be formed in the souls of other men. Because the work is so glorious, Paul feels that somehow he will be spared to carry it on a little longer. Is our faith of this kind? Is Christ all in all to us? Is He "the hope of glory"?

O Lord, we pray that the Spirit of Jesus Christ may dwell in us. Help us that whether living or dying we may be known as the Lord's. Grant us such a consciousness of Christ that death shall be no longer

our enemy. Give us such love for Christ that we shall gladly live, if thereby we may serve Him. In His Name. Amen.

Saturday, 20th. Philippians i. 27-30.

Christianity is indeed based on loyalty. The Kingdom of God is a reality. It is no more an imagination than America is an imagination. When you sing

"My country, 'tis of thee,"

you do not refer to anything more real than when the Christian sings

"Come, Kingdom of our God,
Sweet reign of light and love."

Paul says: Use your citizenship worthily of the Gospel of Christ; that is: You are citizens of the Kingdom of God, to which the Gospel of Christ bears witness. In times of stress and strain, when the cause is attacked, play the man; be loyal; let the Captain of our salvation be able to count on you. The appeal is not only to the individual, but to the entire Church which is subject to attack. They are to realize themselves as part of a great army. The cause they are defending is the most wonderful in the world. They must realize its glory, and be prepared to stand together on its behalf. If Paul has been able to do so much and to bear so much with joyous fortitude, why not they?

The veteran soldier understands the danger of the recruit who is entering on his first battlefield. He knows that his imagination is so vividly awake that he is apt to be like a scared horse that trembles at a sound, or rushes away in a panic at the sight of a little paper flying in the wind. And so he exhorts him not to be frightened, but to stand steady and fearless, and he will soon discover his strength and learn how to win a battle for his Lord. This was the attitude of mind which the persecutors and spectators at the trials and martyrdoms of Christians could not understand. They said, "These people are so obstinate; they are like people possessed." That which held them steady was the consciousness that they stood on their defense for Christ's sake.

Wondrous Lord, how ardently men have loved Thee! And yet none of them have loved Thee well enough. For Thou art fair and glorious, the Captain of our salvation, the Lover of our souls. Help us to be true to Thee. In the hour of trial, in the day when danger threatens, help us to be courageous, strengthen our loyalty, keep us from saying or doing that which will shame us. For Thy Name's sake. Amen.

Sunday, 21st. Philippians ii. 1-4.

If Christianity is a reality it will demonstrate itself in certain definite ways. It implies that believers are united to one

another in Christ, and that they enjoy a brotherhood which springs from possession of a common Spirit, even the Holy Spirit of God. This fact will generate a sense of responsibility for one another in the maintenance of an *esprit de corps*. Brothers must watch over each other, and exhort and persuade each other to fidelity. Consolation to those who are being tested, encouragement to those who are being tempted to surrender, are part of our responsibility.

This feeling of responsibility for each other will lead to a sense of common interests. We shall not strive for our own way, but will aim at unity of thought and purpose, showing our love for God and each other, cherishing the same sentiments and seeking the same ends. It is strange how good men, zealously striving for the spread of the Gospel, can yet fall into foolish conceits, thinking about themselves, their rights and dignities and fame. Some think that to be Christians at all marks them out as specially distinguished; some, that their special culture and ability give them prestige. It is a strange phenomenon in religious history that intense earnestness so frequently breeds a spirit mingled of censoriousness and conceit, whereas it is the mark of the true follower of Jesus to humbly give himself and all that he has to the Master's cause, and to rejoice in that any other brother is honored with special gifts and large opportunities of service. The aim of a good man is the prosperity of the Church as a whole. He would rather the Church prospered than that he himself should become famous. Unselfishness should be the most sincere ambition of him who professes to be a follower of Christ.

Our Father, we bend before Thee in contrition, knowing that our self-seeking and vanity have met with Thy condemnation. Thou lovest us, and therefore cannot condone our selfishness. Help us to find ourselves in union with Thee through our love for others. Give us grace to rejoice in that our brethren are objects of Thy favor. Teach us to esteem others better than ourselves. For Christ's sake. Amen.

Monday, 22nd. Philippians ii. 5-8.

How can a Christian be filled with vanity and self-assertiveness when in the presence of Christ? In graphic terms Paul outlines the wonder of Christ's humility. Our Lord is revealed in His preincarnate majesty. Paul is not amplifying a doctrine about the preëxistent Christ, but showing how deep was His abasement. He says that Christ was in the form of God, that is, the Expression of the essential nature and character of God. He did not feel that this condition was to be "clutched at greedily." But in view of human need, and in order to effect human rescue, He emptied Himself.

That is: He completely renounced His position by assuming the form of man, and of man at his lowest, in that He became a bond servant. He was made in the likeness of man: that is, His manhood was a real thing. The nature He assumed was similar to that borne by men. In this condition, having humbled Himself to become a man, and a bond servant, He further humbled Himself by becoming subject to death—yes, and to the most ignominious death. He died as a malefactor, One “despised and rejected of men.”

The whole passage contains matter too profound and too difficult to be discussed in a brief meditation. Let me quote Dr. A. B. Bruce: “To make the conception of Christ’s earthly experience as a humiliation complete, is it not necessary to view it as a whole, and regard it as resulting from a foregoing resolve on the part of Christ to enter into such a state? If so, then the necessary presupposition of the Pauline doctrine of redemption is the preëxistence of Christ,—not merely in the foreknowledge of God (as the Jews conceived all important persons and things to preëxist), or in the form of an ideal in heaven answering to an imperfect earthly reality (in accordance with the Greek way of thinking),—but as a moral Personality, capable of forming a conscious purpose.”

How can a Christian be proud and self-assertive in the presence of One Who, out of love for others, emptied Himself of everything that He prized and proceeded from humiliation to humiliation? If we are in Christ, we must be like Him in our willingness to give ourselves to the service of our brethren.

Dear Lord, we cannot comprehend the amazing grandeur of Thy love. Thou art worthy to receive honor and power and glory and might. Grant us Thy Spirit, we beseech Thee, and help us to give ourselves to Thee and to those for whom Thou didst die. Make us Thy disciples and help us to learn of Thee, Who art meek and lowly of heart. For Thy Name’s sake. Amen.

Tuesday, 23rd. Philippians ii. 9-11.

The humiliation of Christ was His own act. “He humbled himself.” He “became obedient unto death, even the death of the cross.” The exaltation of Christ is God’s act. Because He humbled Himself, God exalted Him to the highest place, placing Him on His own right hand, and making Him Lord over all in heaven and on earth and under the earth. The name which God gives Him is that of Lord; the position to which He exalts Him is such that all creatures bow before Him in adoration and in service. In the name of Jesus, knees are to bow in worship.

It was given to the seer of Patmos to hear the praise which all beings ascribe to

Jesus: “Every creature which is in heaven, and on the earth, and under the earth, . . . heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Truly, the victory which Jesus won on Calvary in the hour when He humbled Himself to death, even the death of the Cross, is beyond the power of man to describe. He is Lord! And that, not in the sense of possessing kingly authority, but with a deeper significance. For Paul was a Jew, and as such he only applied the term “Lord” to Jehovah. He evidently believes that Jesus Christ is invested with all the majesty and authority of God. The glory of the Father is His very essence, and to recognize Jesus Christ as Lord is to give reverence and glory to the character and nature of God. In all that He wrought on earth, in all that He said, He revealed the Father; and to see Him and know Him and worship Him as He is, implies a recognition of the nature of God.

O God, we rejoice in Thee as Thou hast revealed Thyself to us in Jesus Christ. We know Thee as our Father. We know that in doing His wondrous works He expressed the will of Him Who sent Him. We thank Thee that He is our Divinely appointed King, and has all authority in heaven and earth. To Him we bow adoringly. To Him we surrender ourselves, body, soul and spirit. Accept us, we beseech Thee, and give us grace to obey Him in all things. Amen.

Wednesday, 24th. Philippians ii. 12-16.

Paul has spoken of Christ’s obedience as being unto death. This leads him to exhort his brethren to a like obedience. If you are conscious of the Divine Presence and authority, you will inevitably recognize the necessity of obedience. Paul may or may not be with them; God remains with them always. From Him their salvation comes. Through His energizing of their wills and stimulating of their efforts it is possible for them to attain. They must realize however that each man has his own responsibility and must run his own race. We cannot win spiritual trophies by proxy. Salvation becomes effectual through our individual effort. It is something to which we must deliberately apply ourselves. It can be wrought out in a way which God has assigned and no other.

We must be quite definite about one thing: while the minister of Christ may tell us how to be saved, it is God alone Who can save. The way has been defined, and if we are in earnest we shall apply ourselves to that way in fear and trembling. God provides salvation. God supplies the necessary energy to seek it and work it out. God defines the way; but we must determine for ourselves whether we

will be saved or not. He who believes these things will guard himself, lest in his relationship with the Church of God he be led to forget this one definite concern of a good man, through disputing with his fellows on matters of polity and church government.

The sons of God must ever live as those who possess a high dignity. They must retain their ideals. They live in a world that is out of joint, among men whose judgments are twisted, and it behooves them so to live among themselves that they will be free from criticism. Rather let them live as luminaries in the world, their lives being eloquent in their testimony to the Word of Life. Let it be seen that the Gospel does something; that it not only speaks about life, but has quickening power. This is the object of all that the Apostle has attempted, and for which he has suffered the loss of all things. His journey is drawing near its close. If he can see men and women luminous with love and purity and brotherly kindness, he will feel that life has been altogether worth while.

O God, we praise Thee that it is not only Thy will that we should not perish, but have everlasting life; but that Thou dost also work in us with mighty power, creating new resolutions and nerving us to effort. We pray for grace that so we may learn to be obedient to the law of the spirit of life in Christ Jesus. For Thy Name's sake. Amen.

Thursday, 25th. Philippians ii. 17-24.

This age is beginning to learn the significance of vicarious suffering, how one human being may give himself for his fellows and transform death into an altar of sacrifice. This was Paul's attitude to life: He would make every incident in life significant; he would give himself for others; he would even by dying bring in a new day of hope for others. And for this reason he would have his friends regard the experiences through which he passed not as occasions for sorrow, but as fresh grounds for joy, because once more God was using His servant as a channel of blessing to others.

But Paul is a healthy-minded man. He does not allow anything to make him morbid. He believes that "man is immortal till his work is done." And so he does not plan his funeral, but his triumph. He is still alive, and therefore takes an interest in others, and does all in his power to serve the Cause. It was characteristic of Paul to send Timothy, although at the moment he was sorely in need of his presence in Rome. His concern was more for others than himself. His other helpers had already gone on various missions, and now he dispatches Timothy and Epaphroditus. While these men were absent, the brave

man must brace himself for trial, and who shall tell what the end may be?

The most tragic experience in life is the desertion suffered by a leader in a great spiritual enterprise. Paul was a man of ideals. He was passionately devoted to Christ, and to that new humanity which he believed to be in process of formation through and in Christ. For it he had suffered the loss of all things, and accounted his loss as nothing. Yet now in his loneliness and peril he sees men turning away from him, abandoning their ideals, turning from Christ to a love of the present world. We know how bitter must have been the cup. Yet so mighty is this man's faith that he rises above all difficulties and dangers, and plans his life as though he still had many years of joyous service in front of him.

Our Father, we beseech Thee to keep us from falling. The world is too much with us; its allurements are always before our eyes. And we are very frail and wayward, prone to leave the God we love. Guard us, we pray, from vagrant loves, and help us to be loyal to Him Who, having loved us, loves unto the end. In His Name. Amen.

Friday, 26th. Philippians ii. 25-30.

What a wonderful character is here portrayed! Epaphroditus is a man to whom Christianity is a real and vital thing. It challenges him to brotherhood, and makes him ready and willing to serve. It enlists him as a partner in the work of winning men and women to the life of God. It challenges the heroic in him and makes him valiant in the defense of the faith. It marked him out as a brother to be trusted with a special errand, and who would discharge it with tact and courtesy. It inspired him to turn a courtesy into a sacrament, and a gift into an act of worship. It endowed him with a rare tact, and constrained him to serve, not as an individual, but as the representative of a community, feeling that the fair name and honor of the Church was in his keeping. It led him to cast discretion to the winds when he saw the necessity under which the Apostle suffered and the largeness of the work in which he was involved.

Epaphroditus had the courage of a soldier and the tenderness of a woman. His presence was like the dawning to Paul. And yet he longed for the people in Philippi, who were passing through a time of testing. News had gone to Philippi, not only that the final stage of Paul's trial was imminent, but also that Epaphroditus was dangerously ill and might not recover. The sickness had been contracted through his devotion to the task of helping the Apostle, and it might have been that the Philippians would have blamed themselves if anything had happened. Therefore the Apostle sent

him back with haste in order that their anxiety might be allayed and they might rejoice in the return of so beloved a minister, and in the good news he would impart concerning him who was their spiritual father. Reading such a passage as this helps us to understand the exclamation of the people, "See how these Christians love one another!" Who would not pray for grace to become like Epaphroditus the brother, the fellow worker, the fellow soldier in Christ?

O Lord, from Whom cometh every good and perfect gift, Who art the Fountain of grace and compassion, we pray that Thou wouldst enable us to become stewards of Thy bounty. Help us to bless those whom we are privileged to serve, to comfort all those who are in distress, to heal those whose hearts are bruised and broken, to minister to all such as are lonely, to set at liberty those who are in captivity through doubt or sin. For Christ's sake. Amen.

Saturday, 27th. Philippians iii. 1-3.

Thus far we have read the intimacies of the Apostle's heart. Now it is necessary for him to address himself to the problems which are the immediate cause of their distresses and dangers. First, he insists on the right attitude towards trial. Trial is a privilege and opportunity, a challenge. What soldier ever whines over the battlefields of yesterday? Would he not rather do a soldier's work than be crowded in the barracks, polishing his spurs, and going through the wearisome round of drill deemed necessary to keep him fit? When there is hard work to be done, blows to be given and taken, it is no time for faint-hearted murmuring, but for gladness that a man is given a man's task. But if there are rumblings of a storm, why falter? The challenge is to the great, loving heart of Christ, and who would not be glad to stand by such a Lord, and to defend Him and His gracious purpose toward men? Paul is never so happy as when he knows that his Lord has need of him.

What is the peril, near or approaching? "Look out for dogs," says Paul. The term "dog" was synonymous with what is contemptible and loathsome. It is the kind of man who, in the name of religion, introduces profane and impure ideas into men's minds—suggesting, for example, that a man's mind may be devoted to high and holy thoughts while his body is captivated by gross and sensuous desires. "Look out for evil workers"—those who are actively engaged in leading people astray, persuading them to revert to the practices of the world around. "Look out for the concision"—those Judaizing teachers who disturb the Church and try to persuade you that the grace of Christ is not effective, except through the avenues of Mosaic ritual.

Keep your eye on these sinister forces. Guard yourself against them.

After all, what is the significance of circumcision? In itself it is a surgical operation. If it has religious value, wherein does such value lie? It separates a man unto God. But are not Christians separated to God? Are they not impelled by the Holy Spirit to give themselves, body, soul and spirit, unto God? And, after all, is not Christ Jesus the means of reconciliation to God? And do not Christians glory in Christ as their Saviour and give themselves to Him as their Lord? Is it the mark of a true and full surrender to God to have your flesh cut in infancy, or to surrender your bodies as the temples of the Holy Ghost? The Christian does not trust in the virtues of ritualistic practices, but in the saving merits of Christ in obedience to His holy will. Keep these facts in mind, says Paul, and guard yourselves against any who would lead you astray.

O God, we thank Thee for the things that challenge our faith, our courage, our loyalty. We pray that Thou wilt help us to feel that Thou art always near us as we stand on the battlefields of life, for in Thee we can do all things. When our way is obstructed by temptation we pray for Thy strength to enable us to overcome. Help us ever to make our boast in the Lord. For Christ's sake. Amen.

Sunday, 28th. Philippians iii. 4-7.

Paul is proud of his ancestry. His loyalty to Christ does not involve disparagement of his origin. He felt the glory and dignity pertaining to the Jewish race and the Jewish tradition. The Jews were God's chosen people. To them He had given many exceeding great and precious promises. To them He had spoken by the prophets. To them He had committed the Law. Paul was proud of his lineage. Had he not been circumcised when a little babe eight days old? He was no proselyte coming into Judaism as a man, but was born in it, had it as his inherent right. What family in Judaism was more important than that of Benjamin? He had not to be taught Hebrew in the schools: his mother spoke it to him as a babe, and the first words he ever framed were in that language. Multitudes of Jews living in foreign lands spoke a dialect or adopted the speech of the people among whom they dwelt. Not so with Paul. Whatever language might be necessary in the streets and schools of Tarsus, in his home and at the family board the language spoken was Hebrew.

Not only was Paul proud of his origin: he was also proud of his training. He had been a Pharisee, and trained himself to observe the Law with precision, and to follow the minute interpretations and refinements of the Law which were characteristic of

his class. It was not ambition which impelled him to persecute the Christians, going everywhere breathing out threatenings and slaughters, but an intense loyalty to the Law and the traditions of his fathers. If a man can be right by observing works and regulations, then Paul was a blameless man.

If there is advantage in pedigree, culture, discipline and service (and Paul had long thought that there were advantages in these things), yet he had come to a point where deliberately he felt that all these things were not gain but loss. They had led him on a false trail. When he met Christ—or rather, when Christ met him—his eyes were opened, and life assumed a new aspect. Instead of being rich he was poor. And from that time he had learned to look within and find true riches in the presence and power of God working in his personality.

O Thou, Who art our Friend, Who didst love us when we knew Thee not, Who didst bleed and die to save us, we thank Thee for what Thou hast imputed to us, and most of all because Thou hast given us Thyself to dwell in our hearts. We pray that we may ever be led and guided by Thee, and that we may ever rejoice in that nothing is able to separate us from Thee and Thy great love. Amen.

Monday, 29th. Philippians iii. 8-11.

Paul recounts his assets and liabilities as a Christian, and shows that practically every item is on the right side of the ledger. Men think that he has lost everything, whereas he has lost nothing. If he has surrendered his Jewish lineage, he has gained sonship with God; if he has abandoned legal and ceremonial righteousness, he has gained the righteousness which is by faith; if he has surrendered the light of Israel, he has gained the Light of the world; if he has given up allegiance to Moses, it is because he owns allegiance to Christ Jesus his Lord. What are the trivial costs which have been involved in gaining so large a treasure? A Swiss climber will hazard life for a bunch of edelweiss. An orchid hunter will face the fevers of the Amazon for the sake of a new specimen. Why, then, pity a man who at so small a cost in self-denial and physical hardship has won so great a prize as the knowledge of the love of God in Jesus Christ our Lord?

This is life's prize: the winning of Christ as the Life of our life, being found in union with Him in thought, disposition, character and purpose. It is the consciousness that in the Great Assize we shall not have to present our record of careful and exacting obedience to the law contained in ordinances, telling how often we have fasted, and how exactly we have tithed our increase, and how scrupulously we have washed our hands and recited our prayers,

but that by God's enabling grace we have heeded the voice that told us how to behave, and made us delight to do the will of our Father in heaven.

Not only do we come to know Christ as the Light of our life and as the Revealer of our Father's will, but we come to know Him in Himself through sympathetic appreciation of His character, His mission, His loyalty unto death. We also discover the power that brought Him from the dead. We learn to know Him through fellowship. We share His life with all its varying experiences, and imitate Him in His acts. Our conformity to His Death is a gradual thing. It is not easily acquired, but has to be struggled after continuously and despite many failures. It challenges us to present to men through our own lives the hostility of holiness to sin, the compassion of God for sinners, the inevitableness of Christ's love as following sinners until it finds them. It is thus that the power of Christ's Resurrection perfectly expresses itself through us, and we know ourselves as possessed of eternal life.

O God, Thou knowest how we long to be Christlike, but we are so clumsy in our efforts at imitation; and we are so weak in purpose that we soon weary in the task of learning the lesson of obedience. We pray for obedience, and that Thy Spirit may strive with us, teaching us how to conquer our frailties, and to persevere in the endeavor to be like Him Who is our Example. In His Name. Amen.

Tuesday, 30th. Philippians iii. 12-16.

Paul, like his Master, differentiates between the attainable and the attained. Jesus said we were to be perfect as our Father in heaven is perfect; yet He also said that there were many things which He could not declare because we were not equal to them. And Paul would attain to the full-grown manhood of Christ, and is ambitious that he may know Christ and the fellowship of His sacrificial life and the power that brought Him from the dead; and yet he avers that he has not yet attained such heights of knowledge, nor become perfect in character or service. He is still engaged in the task of scaling the mountain. All that he can claim is that he is still climbing towards the summit and keeping the end in view. One day he believes that he will gain the prize which absorbs his thought and dominates his purpose.

Is his ambition too daring? It was not born in his own imagination. He recalls the moment in his life when he was devoted to a different goal, and his Lord laid His hand upon him and turned him about and set him upon the heavenly race. Christ made such a vision for him; a Voice from heaven challenged him; and ever since this one thing has burned in his soul as a pas-

sion. He must "win Christ," he must become like Christ. Whatever he may have attained, whatever fellowships may have been granted to him, whatever sacrifices he may have been permitted to make for Christ's sake and out of love for men, he forgets them. There is something still to be attained, something to be done. "Past achievements of good are stepping-stones to greater things." God still calls him. Heaven challenges him. He reaches towards the stars.

If Paul speaks of these things it is because the challenge which he has heard is uttered to all who belong to the perfect way. He would have every brother set upon the same destiny, and if any have been led to think of something less than the highest, let them turn to God and they will find that the goal of life is one to all the saints. Each follower of Jesus should deliberately choose the end to which his whole life must tend. It is because we do not love the highest that we are so impotent, and our lives do not inspire those who surround us to search for Christ as for hid treasure. He is to them as a lovely Tale, but not as an actual Presence in their souls. Beware lest your failure in ideals robs your neighbor of the desire to know Christ.

Our Father, we would live as Thy dear children, and show such characters and dispositions as shall cause men to glorify Thee. We fail in effort because we fail in vision. Grant that we may ever see Him Who is the Fairest among ten thousand. Disperse all earthborn clouds, we pray Thee, and help us to follow on to know our Saviour. For His sake. Amen.

Wednesday, 31st. Philippians iii. 17-21.

The realization of Christian ideals becomes possible when brethren keep in step. Things become easy to a company which are almost impossible to an individual. Paul has been very much of a pathfinder. He has had to work out in his own experience the doctrine of the indwelling Christ. The uniqueness of the Saviour, the originality of the Christian religion, the authority of Christ in all things pertaining to the individual and social life, have had to be defined by this extraordinary man. Having explored the territory, he is able to guide others in the way. Some years ago I joined a company of novices in their first adventure across a glacier in Switzerland. They had a wise and experienced guide. So long as they kept together and in close touch with the guide, everything went well and was easy. Once or twice members of the party strayed, and each time they confused others who were just behind. Immediately they were in difficulties, for there were crevasses and all manner of perils. So Paul exhorts the Philippians to keep together, and unitedly to imitate him, observing care-

fully how he walks, and making him their example.

Of all dangers confronting these early Christians, none were more subtle than those which made sensuality a plausible thing. Society was unspeakably corrupt, and it had to excuse its degradation. It therefore insinuated that the bodily passions were natural and inevitable, that religion was a matter of the mind and spirit. These people hated the Cross with its implications. They were devoted to the gratification of fleshly appetites. Paul recoils from them with horror. Their end is destruction. Christianity can make no terms with vice. It abhors the idea of the Spirit dwelling in an unclean body. It believes that at the appearance of Christ, every passion, every pollution of the body, will be eliminated, and it will be refashioned after the pattern of Christ's glorious body. When Christ comes again He will appear as Judge to many, but as Saviour to all who have striven to follow in His steps. All that they longed to be will now be realized.

Vincent says: "While it is true that the full realization of the heavenly commonwealth will come with the *parousia*, it is no less true that those who are 'in Christ,' whose 'life is hid with Christ in God,' for whom 'to live is Christ,' who are 'crucified with Christ' and live their present life by faith in Him, are now members of the heavenly commonwealth, and live and act under its laws. Their allegiance is rendered to it. They receive their impulses to action and conduct from it. Their connection with it is the basis of their life of righteousness and peace and joy in the Holy Ghost, as distinguished from the life of belly-worship and worldliness. They are 'fellowcitizens with the saints, and of the household of God.' The commonwealth of believers is an actual fact on earth, because it is one with the Jerusalem that is above. The consummation of this citizenship, however, is yet to come. As members of the heavenly commonwealth they are still pressing on in obedience to the upward call. Hence they are in an attitude of expectation. The warrant for this confident expectation is the Divine power of Christ to subject all things to Himself."

O Lord Christ, for Whose appearing Thy Church has been looking through so many generations, we beseech Thee to come quickly. Thou art our Judge, and through Thy appearing all falsehoods will die and the truth appear. Thou art our King, and beneath Thy sovereign sway all sin, sorrow and pain will pass from our experience. Thou art our Life, and when Thou shalt come, death shall be no more. Thou art our Light, and in Thy appearance all shadows shall pass from our souls. Come, we beseech Thee; and in order that we may be ready for Thy appearing cleanse us from all iniquity and purge away our sins. Amen.